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Feast day, April 12 (25)

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PASCHAL MESSAGE

from Patriarch PIMEN of Moscow and All Russia
to the Archpastors, Pastors and All the Faithful Children
of the Russian Orthodox Church

CHRIST IS RISEN!

Christ is risen from the dead (1 Cor. 15. 20).



Almost two thousand years have passed since the Redemptive Sacrifice of the Son of God, since the time when the world was filled with joy in our Risen Lord and Saviour.

For a Christian there is no greater joy than the good news of the Resurrection. Without the Resurrection our faith, our preaching and our Holy Church would be impossible (1 Cor. 15. 14).

We know from the Gospel that our Lord Jesus Christ's first words of greeting to His disciples, when He appeared to them on the first day after His Resurrection, were *Peace be unto you*. The Risen Lord repeated this greeting a number of times afterwards (Lk. 24. 36; Jn. 20. 19, 26), and therefore it surely means for us something special.

With the Nativity of Jesus Christ began our reconciliation with God; with the life of the God-man it continued and with His Death it was accomplished—*when we were enemies, we were reconciled to God by the death of His Son* (Rom. 5. 10). We are estranged from God by sin. But God triumphed over sin in the flesh by communicating the life of the Spirit (Rom. 8. 2) to the flesh of Christ, Who became through Death and Resurrection *a quickening spirit* (1 Cor. 15. 45), and to our flesh because thenceforth we were *not in the flesh, but in the Spirit* (Rom. 8. 9). Our return to God, our reconciliation with Him, was accomplished.

And having received of the Father the promise of the Holy Spirit (Acts 2. 33), Jesus Christ enriched us with all the spiritual gifts (1 Cor. 1. 5), the gifts of the Resurrection (Eph. 4. 7-12).

Therefore let us, beloved in the Lord archpastors, worthy fathers, brothers and sisters, rejoice in the Resurrection of our Lord.

CHRIST IS RISEN!

In these words we affirm our faith in the One through Whom *we have peace with God* (Rom. 5. 1), faith in the Risen Christ the Only-Begotten Son of God.

By this faith we have reconciled with ourselves. A great misfortune for man is not to have peace in his heart, to feel constantly the pangs of conscience because of sin. And how can there be peace for man when he is estranged from God? But now the kingdom of sin has been destroyed by the Risen Christ: *and if any man sin, we have an advocate with the Father, Jesus Christ the righteous* (1 Jn. 2. 1).

According to our faith the Risen Lord grants us peace with our neighbour, who is all men for us. For the Risen Lord has brought us to God, to His Father and our Father (Jn. 20. 17), has united men into one big family in which pure selfless love for all is the principal commandment (Mt. 5. 44; Lk. 6. 27; Jn. 13. 34; 15. 17) and the basic foundation of our relations.

The Feast of Christ's Resurrection is, above all, the feast of peace, of the triumphant and joyous Christian love. For what is the Paschal Kiss but the triumph of peace and love? How can anyone not notice that our mutual greetings in these days make our hearts happy and draw us closer to each other?

Let this peace abide constantly among us, let this pure and holy love constantly inspire us in our creative toil for the flourishing of our beloved Motherland, in our peacemaking for the salvation of the human brotherhood from the terrible danger of a nuclear catastrophe.

Beloved in the Lord venerable archpastors, worthy pastors, honest monks and nuns and the God-loving faithful children of the Russian Orthodox Church in our Motherland and outside her bounds, filled with paschal joy in the Risen Christ the Life-Giver, I congratulate you with all my heart on the triumph of our faith—the Pascha of Christ, His Radiant Resurrection.

Let us pray that the Risen Lord Jesus Christ may establish and preserve in us always that peace with God and our neighbour which was granted to us through His Resurrection. Remember that *God hath called us to peace* (1 Cor. 7. 15).

May peace be established throughout the world for ever!

While proclaiming the paschal joy in the Risen Christ we reach out in our minds to the forthcoming jubilee of the Russian Orthodox Church—the millennium of the Baptism of Russ accomplished by Prince St. Vladimir Equal to the Apostles. Our Church is getting ready to celebrate this great occasion in 1988. Let us thank the Lord for His ineffable mercies to the Holy Church and to our Motherland and people, and prepare ourselves diligently and lovingly to be worthy of this radiant feast.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation (1 Pet. 1. 3-5). Amen.

**CHRIST IS RISEN!
HE IS RISEN INDEED!**

+ PIMEN, Patriarch of Moscow and All Russia

Easter 1984
Moscow

Telegrams of Greeting to the Primates of Orthodox Churches

To His Beatitude Metropolitan VASILIIY of Warsaw and All Poland
Warsaw, Poland

My cordial greetings to Your Beatitude on your name-day. Through the prayers of your heavenly patron may the Lord Pantocrator grant you His almighty help and strengthen you in your service of the Holy Church.

With love in the Lord,

+ **PIMEN, Patriarch of Moscow and All Russia**

December 30, 1983

To His Beatitude Archbishop SERAPHIM of Athens and All Greece
Athens, Greece

Your Beatitude, beloved in the Lord brother and concelebrant, my heartfelt congratulations on the 10th anniversary of your enthronization. May the Lord the Giver of All Good Things grant you good health and success in your labour for the good estate of the Holy Orthodox Church.

With brotherly love in Christ,

+ **PIMEN, Patriarch of Moscow and All Russia**

January 13, 1984

To His Holiness Patriarch MAKSIM of Bulgaria
Sofia, Bulgaria

With all my heart I felicitate you on your name-day. May the Almighty Lord, through the intercession of your heavenly patron, St. Maximus the Confessor, grant you His all-powerful help so that strengthened by it you may perform your primate service to the glory of the Holy Church for many years to come.

With brotherly love in Christ,

+ **PIMEN, Patriarch of Moscow and All Russia**

January 20, 1984

* * *

Congratulatory telegrams were sent to His Beatitude Metropolitan Vasiliiy, His Beatitude Archbishop Seraphim, and His Holiness Patriarch Maksim by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations.

His Beatitude VASILIIY, Metropolitan of Warsaw and All Poland, on a Visit to the Soviet Union

His Beatitude Vasiliiy, Metropolitan of Warsaw and All Poland, Primate of the Polish Autocephalous Orthodox Church, visited the Soviet Union from February 6 to 10, 1984.

On February 6, he was met at the railway station by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, and officials of the

Embassy of the Polish People's Republic in Moscow.

The same day, His Beatitude Metropolitan Vasiliiy had a fraternal meeting with His Holiness Patriarch Pimen of Moscow and All Russia. Present at the meeting were Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations.

ns; Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch, as well as Father Mikhail Dudich who accompanied His Beatitude Metropolitan Vasiliy on his tour of the Soviet Union.

Metropolitan Filaret of Minsk and Belorussia gave a luncheon in honour of the Primate of the Polish Orthodox Church.

On February 7, Metropolitan Vasiliy, accompanied by Archbishop Platon, visited the Publishing Department and inspected the architectural ensemble of the Daniel Monastery.

His Beatitude Metropolitan Vasiliy paid a courtesy visit to the Council for Religious Affairs of the USSR Council of Ministers where he was received by V. V. Fitsev, vice-chairman of the council. The Primate of the Polish Orthodox Church also called at the Embassy of the Polish People's Republic.

In the evening, His Beatitude Metropolitan Vasiliy together with Father Mikhail Dudich left for Smolensk where he spent three days as a guest of Archbishop Feodosiy of Smolensk and Vyazma.

On February 10, His Beatitude Metropolitan Vasiliy left for Warsaw.

Preparations in the Russian Orthodox Church for the Celebrations of the Millennium of the Baptism of Russ

On December 27-28, the last meeting of 1983 of the Russian Orthodox Church Working Presidium of the Holy Synod Commission on Preparation for the Millennium of the Baptism of Russ, took place at the new administrative building of the Moscow Patriarchate in Tsvetnoy Lane, Moscow.

The meeting was attended by the co-chairmen of the commission: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the Commission's Working Group on Liturgy; Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, Chairman of the Organizing Working Group; Metropolitan Antoniy of Leningrad and Novgorod, Chairman of the Theological Working Group; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, Chairman of the Working Group on Participation of Other Churches in the Millennial Celebrations and on Social Problems; Metropolitan Yuveniy of Krutitsy and Kolomna, Chairman of the Historico-Canonical Working Group; Archbishop Pitirim of Volokolamsk, Head of the Publishing Depart-

ment, Chairman of the Information-Publishing Working Group; Protopresbyter Matfei Stadnyuk, Dean of the Patriarchal Cathedral of the Epiphany in Moscow, Acting Chairman of the Economic Management, Acting Chairman of the Economic Working Group; and Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations, secretary of the commission.

The chairmen of the working groups of the Holy Synod Commission on Preparation for the Millennial Celebrations made reports which were discussed in detail. The work of the commission in 1983 was summed up and proposals considered for its further trend of work to be carried out by the working groups of the synodal commission.

After the meeting the participants were received by His Holiness Patriarch Pimen of Moscow and All Russia, Chairman of the Holy Synod Commission on Preparation for the Millennium of the Baptism of Russ, and reported to His Holiness on the results of the meeting. His Holiness gave his blessing to the continuation of the work carried out by the Working Presidium and the working groups on the entire complex of tasks facing the jubilee commission.

Meeting of the Executive Commission on the Restoration and Construction of the St. Daniel Monastery in Moscow

On December 30, the final meeting in 1983 of the Executive Commission on the Restoration and Construction of the St. Daniel Monastery in Moscow took place at this monastery. The chairman of the executive commission, Metropolitan Aleksiy of Tallinn and Estonia, presided at the meeting. It was attended by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, vice-chairman of the commission, and its members.

The meeting summed up the restora-

tion work carried out in 1983 and the financing; it considered plans for 1984 involving both construction and restoration, the budget and other current and long-term problems.

Reports were made by Archimandrite Evlogiy, father superior of the monastery; Hegumen Viktor, treasurer of the monastery; I. I. Makovetsky, chief architect for restoration and construction; and G. N. Bocharov, chief engineer.

Decisions and recommendations were made on all the issues discussed.

Meeting of the Holy Synod Commission on Christian Unity

A regular meeting of the Holy Synod Commission on Christian Unity was held on January 30-31, 1984, at the residence of the Head of the Department of External Church Relations in Serebryany Bor. The meeting was presided over by its chairman, Metropolitan Fi-

laret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

The commission meeting discussed questions relating to Christian unity and evaluated the results of the Sixth Assembly of the World Council of Churches in Vancouver.

Visit to Geneva by Metropolitan Filaret, Patriarchal Exarch to Western Europe

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, was in Geneva from January 14 to 17, 1984, on the affairs of the exarchate. He met Archbishop Iakov of The Hague and the Netherlands and Bishop Serafim of Zurich, Vicar of the Patriarchal Exarch to Western Europe. On Sunday, January 15, Metropolitan Filaret celebrated Divine Liturgy together with

Archbishop Pitirim of Volokolamsk and Bishop Serafim of Zurich in the Chapel of the Nativity of the Blessed Virgin. The Representation of the Russian Orthodox Church to the World Council of Churches in Geneva. On January 16, Metropolitan Filaret paid a visit to Metropolitan Damaskinos of Switzerland (Constantinople Patriarchate) and Secretary of the Orthodox Centre in Chambes.

INCIDENTS IN JERUSALEM

On January 15, 1984, at the Russian Gorneye Convent in Ain Karem near Jerusalem, there was an explosion which destroyed the cell of Sister Glafira Sorokina who, on returning from church, noticed an explosive device attached to the door and managed to jump aside and lie down.

In connection with the continual terrorist actions against the Russian Orthodox Mission in Jerusalem, His Holiness Patriarch Pimen of Moscow and All Russia sent the President of Israel a telegram with an appeal that effective measures be taken to protect the lives of Russian Orthodox representatives in the Holy Land.

The 40th anniversary of Lidia Konstantinovna Kolchitskaya's service in the Moscow Patriarchate was marked on November 11, 1983. His Holiness Patriarch Pimen awarded L. K. Kolchitskaya the Order of St. Sergiy of Radonezh, 2nd Class, for her zealous labour and in connection with her 40th anniversary of service.

On November 10, in the new administrative building of the Chancellory of the Moscow Patriarchate, celebration in honour of L. K. Kolchitskaya took place. With the blessing of His Holiness the Patriarch, Metropolitan Aleksiy of Leningrad and Estonia, Chancellor of the Moscow Patriarchate, presented L. K. Kolchitskaya with a high patriarchal award and read out the address of greeting from the staff members of the Moscow Patriarchate office.

* * *

Departure of Protopresbyter Prof. Alexander Memann. Protopresbyter Prof. Alexander Memann, Rector of the St. Vladimir Seminary, well-known Orthodox theologian, passed away on December 13, 1983. Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, sent a condolatory telegram to His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, Primate of the Autocephalous Church in America.

* * *

Departure of students to Czechoslovakia. On January 23, 1984, Nikolai Antonov, Aleksei Eliashov and Aleksandr Zhidkov, 1st year students at the Moscow Theological Academy, departed for Prague to continue their theological education at the Orthodox Theological Faculty there at the invitation of the leadership of the Czechoslovak Autocephalous Orthodox Church by way of students' exchange.

* * *

Meeting dedicated to the national holiday of India. On January 25, 1984, a meeting of the So-

viet public was held in Moscow on the occasion of the national holiday of India—Republic Day. N. V. Goldin, a minister of the USSR, president of the Soviet-Indian Friendship Society, read a paper. The meeting was greeted by S. Nurul Hasan, Ambassador Extraordinary and Plenipotentiary of India in the USSR; Indian Minister of Trade R. D. Sinha, head of the delegation of the Friends of the Soviet Union Society, and K. Bhoomik, Minister of Irrigation of West Bengal and head of the delegation of the Indian-Soviet Cultural Society. The meeting was attended by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, Vice-President of the Soviet-Indian Friendship Society.

* * *

Conference of the USSR-France Society. On January 26, 1984, at the House of Friendship in Moscow the Fifth All-Union Conference of the USSR-France Society was held to hear reports and elect new officials. Participating in the conference was Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, who was elected to the presidium of the conference. A report was presented by Yu. A. Zhukov, a member of the presidential council of the USSR-France Society. The conference also heard a report of the auditing commission and proposals for partial changes in the statutes of the society. Philippe de Suremain, Councillor in Charge of Cultural, Scientific and Technical Affairs of the Embassy of France in the USSR, active members of the society, prominent statesmen and public figures and guests from France took part in the discussion of the main report. A resolution was adopted on the report, changes were made in the statutes of the society, and governing bodies elected. Metropolitan Filaret of Minsk and Byelorussia was elected a member of the board and Vice-President of the USSR-France Society.

"Space Without Weapons"—International Round Table Conference

From April 2 to 4, 1984, in accordance with the decision of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", the International Round Table Conference "Space Without Weapons" took place in the conference hall of the Publishing Department of the Moscow Patriarchate. Participating in the conference were leaders of Buddhism, Hinduism, Islam, Judaism and Christianity, as well as scientific representatives from different regions of the

world. Metropolitan Paulos Mar Gregorios of Delhi was the conference's moderator.

The round table's problems were considered in a number of papers and discussed by the participants in the conference.

On April 3, His Holiness Patriarch Pimen of Moscow and All Russia gave a reception in honour of the participants in the conference.

The final documents—Report and Communiqué—were adopted, and a press conference was held on the last day of the conference's work.

CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

JANUARY

On **January 20 (7) and 27 (14)**, the 30th and 31st Fridays after Pentecost, His Holiness Patriarch Pimen read the akathistos before the much-revered Icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow.

January 22 (9), the 30th Sunday after Pentecost, the Feast of St. Filipp, the Miracle Worker of Moscow and All Russia. His Holiness the Patriarch attended Divine Liturgy in the Domestic Chapel of St. Michael the Archangel at his residence in the village of Lukino (Peredelkino, near Moscow).

On **January 29 (16)**, the 31st Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Archbishop Iov of Zaisk in the Patriarchal Cathedral of the Epiphany.

FEBRUARY

On **February 3 (January 21) and February 10 (January 28)**, in the evening of the 32nd and 33rd Fridays after Pentecost, Patriarch Pimen read the akathistos before the much-revered Icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow.

On **February 5 (January 23)**, the 32nd Sunday after Pentecost, of Zacchaeus, His Holiness the Patriarch celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral, assisted by Bishop Iov of Zaisk.

February 7 (January 25), the Feast of the Icon of the Mother of God "Assuage My Sorrows", Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil, assisted by Archbishop Iov of Zaisk, in the Moscow Church of St. Nicholas in

Kuznetsy where there is a much-revered icon of the Mother of God "Assuage My Sorrows". During the Liturgy the Ektene for the Dead was said for the newly-departed rector of the church, Archpriest Vsevolod Shpiller († January 7, 1984). After the service His Holiness congratulated the parishioners on the patronal feast of the church. His Holiness the Patriarch shared the parishioners' sorrow in connection with the demise of their church rector and addressed them with words of consolation.

On **February 12 (January 30)**, the 34th Sunday of the Publican and the Pharisee, Patriarch Pimen attended Divine Liturgy and received Holy Communion at the Divine Liturgy in the Patriarchal Cathedral and, on the eve, officiated at All-Night Vigil, assisted by Archbishop Iov of Zaisk, in the same cathedral.

After the Liturgy His Holiness Patriarch Pimen led a panikhida for Yuri Vladimirovich Andropov (died February 9, 1984). He was assisted by Metropolitan Aleksiy of Tallinn and Estonian Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, and Archbishop Iov of Zaisk.

February 14 (1), the Feast of St. Tryphon the Martyr, the Miracle Worker. On the eve, Patriarch Pimen officiated at All-Night Vigil together with Archbishop Iov of Zaisk in the Church of the Icon of the Mother of God "The Sign", Pereyaslavskaya Suboda, Moscow, where there is the much-revered icon of St. Tryphon the Martyr.

February 15 (2), the Feast of the Presentation of Our Lord Jesus Christ in the Temple. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Archbishop Iov of Zaisk in the Patriarchal Cathedral.

25th Anniversary of the Representation of the Patriarch of Moscow in Damascus

Patriarch PIMEN's Message

**to Bishop Valentin of Zvenigorod,
Representative of the Patriarch of Moscow to the Patriarch of Antioch**

Your Grace Bishop Valentin,
Beloved fathers, brothers and sisters,

With a feeling of spiritual joy I greet most cordially Your Grace, the clergy and parishioners of the Representation of the Patriarch of Moscow on the 25th anniversary of its foundation.

A quarter of a century has passed since the day the Representation of the Patriarch of Moscow and All Russia to the Patriarch of Antioch and All the East was opened in Damascus as a result of the agreement with the Antiochene Patriarch to develop further sisterly relations between the Antiochene and Russian Orthodox Churches. The first representative of the Patriarch of Moscow to the ancient Antiochene land was Archimandrite (later bishop) Ioann Vendland, today Metropolitan of Yaroslavl and Rostov.

Marking the 25th anniversary of this auspicious event, we turn our mental gaze to past years and note with deep satisfaction that in this period our Representation to the Patriarch of Antioch has carried out its mission successfully and fruitfully, a mission directed at strengthening cooperation between the two Sister Churches.

As is known, the traditional sisterly ties between the Antiochene and the Russian Orthodox Churches have been forged way back in the early days. But in the last decades they have become especially close. This has been due a great deal to the activity of ecclesiastical representations in Damascus and Moscow which are the embodiment of living ties between the Antiochene and Moscow Patriarchal Sees.

Today we recall with gratitude the names of those who have laboured diligently on the post of representative of the Patriarch of Moscow in Damascus and with their toil contributed as much as they could to the strengthening of sisterhood and love between our Churches. One such representative was Archbishop Leontiy of Simferopol and the Crimea (at that time Bishop of Podolsk), to whom the Holy Synod has entrusted the mission of heading the delegation which will attend the 25th anniversary celebrations of the Representation and through whom we are conveying to you all the blessing of the Russian Orthodox Church.

In our grateful memory we have also preserved the names of Their Beatitudes the Primates of the Holy Antiochene Church who have surrounded our Representation with their cordial attention and constant care and have helped to carry out its work successfully and fruitfully.

We are very grateful to the present Primate, His Beatitude Patriarch Ignatios IV of Antioch the Great and All the East, who is bestowing paternal care upon the Representation.

I am sure that with God's help the Representation of the Patriarch of Moscow in Damascus will continue to fulfil just as successfully its blessed mission whose aim is to serve to the good of our Holy Churches. At the same time I express the hope that the presence of our Representation in Syria will further strengthen friendship and cooperation between the Syrian and Soviet peoples. In this connection I would like to assure the fraternal people of the Syrian Arab Republic and in its person all the peoples of the Middle East of our solidarity with their noble and courageous desire for peace and justice in this much-suffering area.

Beloved in the Lord Bishop Valentin,
Dear fathers, brothers and sisters,
Sharing with you the joy of this festivity I prayerfully wish you the abundant gifts of grace from the Lord Pantocrator and invoke His heavenly blessing upon all of you.

Grace, mercy, and peace, from God the Father and Christ Jesus our Lord (2 Tim. 1. 2) be with you.

With much love in Christ the Saviour,

+ PIMEN, Patriarch of Moscow and All Russia

October 20, 1983

The 30th Anniversary of the Podvorye Church in Sofia

MESSAGE from His Holiness Patriarch PIMEN

to the Dean, the Clergy, Church Council, and Parishioners
of the St. Nicholas Podvorye Church in Sofia

The Very Reverend Archimandrite Nikita,
Beloved fathers and brothers,
Esteemed members of the church council and parishioners of the St. Nicholas Podvorye Church,

Grace unto you, and peace, from God our Father and the Lord Jesus Christ (2 Thess. 1. 2).

With all my heart I greet you in these words of the Apostle and wholeheartedly congratulate you on the noteworthy date of the 30th anniversary of the opening of the podvorye of the Russian Orthodox Church in Sofia at the Church of St. Nicholas the Miracle Worker and Archbishop of Myra in Lycia.

On this festal day of your parish, we are offering up fervent prayers to and thanking God, adored and glorified in the Trinity, Who has granted us this spiritual joy.

With great pleasure we share in your festivity and recall the memorable occasion which took place, through God's mercy, in the glorious year of the re-establishment of the Patriarchate in the Bulgarian Orthodox Church and which proved to be another witness of the sisterly relations of our two Local Churches.

It is a joy to note that the centuries-old relationship between the Bulgarian and Russian Orthodox Churches, which is being built now as before on the Gospel principles of fraternal love, continues to grow and develop successfully thus helping to strengthen confidence, friendship and cooperation between the Bulgarian and Soviet peoples.

It is good to know that the Russian podvorye church in Sofia, just as the Bulgarian metochion in Moscow, is contributing insofar as it can through its activity towards the cause of strengthening and deepening friendship among Sister Churches.

Prayerfully recalling the deans of the podvorye church and other labourers in the vineyard of developing and strengthening sisterly cooperation between our two Churches, we first of all note the efforts of Archbishop Serafim of eternal memory.

Celebrating today the 30th anniversary of the founding of the podvorye, we express the hope that, thanks to the care and guidance of the Mother Church and paternal love and patronage of His Holiness Patriarch Maksim, the Primate of the Bulgarian Orthodox Church, it will continue to live a full life and help to develop successfully cordial relations between the Bulgarian and Moscow patriarchates.

Most worthy father dean, dear fathers, brothers and sisters, I congratulate you all once again on the noteworthy date in the life of your church, and wish everybody good health and God's help of grace in traversing the salvific path.

May the blessing of God rest upon you and may the heavenly intercession be with you of that wonderful saint of Christ and miracle worker, St. Nicholas the Archbishop of Myra in Lycia, and patron saint of this church; the holy brothers Sts. Cyrill and Methodius the Enlighteners of the Slavs; St. Ioann of Rila; Prince St. Boris; St. Kliment, the Bishop of Ohrid; St. Evfimiy, the Patriarch of Veliko Tirnovo; St. Sofroniy, the Bishop of Vratsa; St. Paisiy the Holy Starlets of Mount Athos, and of all the other saints of God who shone forth in the land of Bulgaria by their invaluable feats.

Now our Lord Jesus Christ himself, and God, even our Father,... comfort your hearts, and establish you in every good word and work (2 Thess. 2. 16-17).

+ PIMEN, Patriarch of Moscow and All Russia

November 18, 1983

**To Archimandrite NIKITA,
Dean of the Russian St. Nicholas Podvorye Church**

Sofia, Bulgaria

On the occasion of the 30th anniversary of the Podvorye Church of St. Nicholas of the Russian Orthodox Church in Sofia my heartfelt congratulations, Archimandrite Nikita, to you and all the toilers and pious parishioners of this holy temple. Prayerfully wish you all, dear fathers, brothers and sisters, spiritual success and invoke upon you the almighty blessing of the Most High. May the useful activities of the podvorye church proceed successfully with God's help to deepen sisterly cooperation between the Bulgarian and Russian Orthodox Churches and make fruitful the friendship between the peoples of our two countries.

With much love in Christ,

+ FILARET, Metropolitan of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations

November 25, 1983

Celebrations in Sofia

Celebrations marking the 30th anniversary of the Russian Orthodox Church Podvorye in Sofia (Bulgaria) took place on November 26-27, 1983. A delegation from the Moscow Patriarchate participated in the celebrations. Members of the delegation were Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Archimandrite Innokentiy, Deputy Editor-in-Chief of *The Journal of the Moscow Patriarchate*; Archpriest Vladimir Kucheryavy, helper to the Rector of the Moscow Theological Academy and Seminary for representational duties, and Hieromonk Aleksey, a teacher of the Leningrad Theological Seminary.

On Saturday, November 26, Archbishop Kirill of Vyborg officiated at All-Night Vigil assisted by Russian and Bulgarian clerics in the Podvorye Church of St. Nicholas and warmly greeted the dean, Archimandrite Nikita, and the parishioners.

On Sunday, November 27, Metropolitan Pankratiy of Stara Zagora and Archbishop Kirill of Vyborg concelebrated Divine Liturgy in the podvorye church. His Holiness Patriarch Maksim of Bulgaria, members of the Holy Synod of the Bulgarian Orthodox Church, the faculty of the Sofia Theological Academy (which had celebrated its own 60th anniversary the previous day), and

a great number of the faithful attended the service.

Metropolitan Pankratiy and Archbishop Kirill exchanged greetings after the service. Archbishop Kirill presented an icon of St. John the Baptist to the podvorye church on behalf of His Holiness Patriarch Pimen.

After the service a reception was given by His Holiness Patriarch Maksim and the Holy Synod of the Bulgarian Orthodox Church in honour of the guests. Patriarch Maksim awarded the Bulgarian Church's Order of Sts. Cyril and Methodius to Archimandrite Nikita, the Moscow Patriarch's representative to the Bulgarian Patriarch, and to the clergy and members of the podvorye church council for their meritorious service of the Church on the occasion of the 30th anniversary of the opening of the Moscow Patriarch's podvorye in Sofia. Also present at the reception were the Bulgarian Deputy Minister for Foreign Affairs, Chairman of the State Committee for the Affairs of the Bulgarian Orthodox Church and Religious Cults, Lubomir Popov; the head of the USSR Embassy's Consular Section, O. S. Lezin, and other officials.

That same evening, the members of the Russian Orthodox Church delegation left for the Bachkovo Monastery where they were received by the hegumen, Bishop Nestor of Smolyan. Archimandrite Innokentiy visited the St. Ioann of Rila Monastery.

On November 28, the guests attended the morning service at the Bachkovo Monastery, where they became acquainted with the monastery's history and present-day life.

On their way back to Sofia, the delegation stopped in Plovdiv and then in Shipka. They were greeted at the memorial church at the Shipka by the rector, Archpriest Encho Zhelyazkov. Archbishop Kirill of Vyborg said the Lity for the Dead in the crypt of the church and visited the graves of the Russian soldiers who had fought for the liberation of Bulgaria.

On Tuesday, November 29, Archbishop Kirill of Vyborg, accompanied by Archimandrite Nikita, paid a visit to the Soviet Embassy and was received by the Soviet Ambassador to Bulgaria, L. I. Grekov, before his departure for the Soviet Union.

NEWS FROM THEOLOGICAL SCHOOLS

Lecture at the MTA by Metropolitan FILARET of Minsk and Byelorussia

On December 16, 1983, with the blessing of His Holiness Patriarch Pimen and at the invitation of the Rector of the Moscow Theological Academy and Seminary, Bishop Aleksandr of Dmitrov, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, delivered a lecture to the professors, teachers and students of the academy and seminary

on the external activities of the Russian Orthodox Church and on the 6th Assembly of the World Council of Churches (July-August, 1983, Vancouver, Canada). Metropolitan Filaret spoke on the preparations for the assembly, on the proceedings and on the perspectives of the Russian Orthodox Church's participation in the ecumenical movement. Metropolitan Filaret then answered numerous questions of the audience.

Feast of St. Andrew the First-Called and the Annual Convocation at the Odessa Theological Seminary

On October 14, 1983, the Odessa Theological Seminary marked its 145th anniversary. The celebrations were timed to coincide with the annual convocation and the patronal feast of the Seminary Church of St. Andrew the First-Called.

On December 10, 1983, Metropolitan Sergiy of Odessa and Kherson visited the Odessa Theological Seminary and made a round of inspection. During a talk with members of the administration and the faculty, Vladyka Sergiy noted the great importance of the mission of training pastors for the Church of Christ. The meeting with the students was held in the assembly hall. Metropolitan Sergiy blessed the 4th-year students to wear cassocks and gave them souvenirs. The rector, Archpriest Aleksandr Kravchenko, in his speech than-

ked His Eminence for his constant care of the school.

On December 11, 1983, the 24th Sunday after Pentecost, Metropolitan Sergiy celebrated Divine Liturgy in the Dormition Church of the Dormition Monastery in Odessa assisted by the rector, Archpriest Aleksandr Kravchenko; assistant rector, Archimandrite Palladiy, and faculty members and students in Holy Orders. During the service, His Eminence blessed many 4th-year students of the seminary to be readers.

On Monday, December 12, the rector, assisted by students in Holy Orders, said a panikhida for the departed teachers and students of the seminary in the Church of St. Andrew.

In the evening, the annual convocation dedicated to the 145th anniversary of the seminary opened with All-Night



Metropolitan Sergiy of Odessa and Kherson and Archbishop Agafangel of Vinnitsa and Bratslav officiating at All-Night Vigil in the Church of the Dormition at the Odessa Monastery, December 12, 1983



Metropolitan Sergiy of Odessa and Kherson, Archbishop Agafangel of Vinnitsa and Bratslav, teachers and students of the Odessa Theological Seminary after the solemn meeting in the assembly hall, December 13, 1983

Vigil which was led by Metropolitan Sergiy and Archbishop Agafangel of Vinnitsa and Bratslav (former rector of the Odessa Theological Seminary when he was archimandrite), assisted by the rector, faculty members, guests from the Moscow and Leningrad theological schools and OTS students in Holy Orders.

After the service, Metropolitan Sergiy gave a reception in honour of the occasion.

On December 13, the Feast of St. Andrew the First-Called, Divine Liturgy was celebrated in the Seminary Church of St. Andrew by Hegumen Tikhon, Secretary of the OTS Board, assisted by students in Holy Orders. On the eve, he also led All-Night Vigil in the same church. The Liturgy was followed by a moleben with the blessing of water. After "Many Years" was sung, the seminary premises were aspersed with holy water.

At 9 a. m. Metropolitan Sergiy celebrated Divine Liturgy in the monastery Church of the Dormition together with Archbishop Agafangel, assisted by the rector, the assistant rector, guests from the Moscow and Leningrad theological schools, OTS faculty members and students in Holy Orders.

Before the Liturgy, Metropolitan Ser-

giy blessed several more 4th-year students to be readers. During the service His Eminence ordained Deacon Ioann Rotar presbyter. Archbishop Agafangel at the request of Vladyka Sergiy, ordained a 3rd-year student, Mikhail Vengerak, deacon. After the Communion Verse the rector preached a sermon on the festal theme. When the Liturgy ended Metropolitan Sergiy in his exhortation stressed the great significance of pastoral service to which the seminary students were being called.

This was followed by a thanksgiving moleben and the singing of "Many Years", after which Archbishop Agafangel delivered an address of greeting. In his response Metropolitan Sergiy thanked him cordially.

At 1 p. m. the annual convocation opened in the assembly hall with the singing of the Troparion to the Apostle St. Andrew the First-Called.

Metropolitan Sergiy chaired the meeting; the opening speech was delivered by the rector, the report on the results of the past academic year was made by the assistant rector, Archimandrite Paladiy.

The secretary of the seminary board Hegumen Tikhon, read the official paper: "145th Anniversary of the Found-

ding of the Odessa Theological Seminary”.

Assistant Rector of the Moscow Theological Seminary, Archimandrite Venedikt, read the greetings address from the Moscow theological schools. The address from the Leningrad theological schools was read by Archpriest Igor Mazur.

Metropolitan Sergiy thanked the guests from the Moscow and Leningrad theological schools for their felicitations.

The rector of the seminary announced that messages on the occasion had been sent to His Holiness Patriarch Pimen and the permanent members of the Holy Synod. The rector also read the message from His Holiness the Patriarch addressed to Metropolitan Sergiy, saying: *“My cordial congratulations to Your Eminence, the faculty and students on the Feast of the Apostle St. Andrew the First-Called, the heavenly patron of the Odessa Theological Seminary. I invoke upon you all the blessing of God. With love, Patriarch Pimen.”*

Congratulatory telegrams were also

received from Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee, from archpastors who were former rectors and students of the OTS, from heads of institutions and departments of the Moscow Patriarchate, from clerics and students of the Moscow and Leningrad theological schools.

Addressing the assembly, Vladyka Sergiy congratulated the participants on the 145th anniversary of the Odessa Theological Seminary, traced its history and expressed prayerful good wishes for the future. In his response the rector, Archpriest Aleksandr Kravchenko, thanked His Eminence. Speaking on behalf of the seminary, he also thanked everyone who had taken part in the celebrations.

The solemnities ended with the singing of “It Is Meet”. Then followed a concert given by the choir of seminary students.

Hegumen TIKHON,
Secretary of the OTS Board

IN THE DIOCESES

Chelyabinsk Diocese November 21, 1983, was Archimandrite Serafim's 50th anniversary of service of the Church of God. He is the Rector of the Ascension Church in the town of Kasli.

Archimandrite Serafim (secular name, Nikolai Aleksandrovich Urbanovsky) was born in 1908, in Smolensk, into the family of an office employee. Having finished school, he left for Moscow, and was professed with the name of Serafim in the Monastery of St. Nicholas in Cherkizovo, a suburb of Moscow, by the father superior, Archimandrite Serafim. In 1933, he was ordained hierodeacon, and later—hieromonk. Since 1973, Father Serafim has been the Rector of the Church of the Ascension in Kasli, Chelyabinsk Diocese, and since 1983, he has been also the superintendent dean of the churches of the diocese.

For his zealous service of the Church of Christ, Archimandrite Serafim was awarded many ecclesiastical awards;



Archimandrite Serafim

in 1977 he was raised to the rank of archimandrite.

Archimandrite Serafim has repeatedly donated his savings to the Peace Fund; he has won the citation of the regional peace committee.

For the 50th anniversary of his ordination, Archimandrite Serafim was granted by His Holiness Patriarch Pimen the right to celebrate Divine Liturgy with the Holy Doors open up to the singing of the Cherubical Hymn.

Patriarchal Parishes in Finland From November 10 to 20, 1983, Archbishop Kirill of Vyborg, Administrator of the Patriarchal Parishes in Finland, and Archpriest Bogdan Soiko, superintendent dean of the patriarchal parishes, were in Finland.

On November 12, Saturday, Archbishop Kirill, assisted by Archpriests—Bogdan Soiko and Georgiy Kilgast, Fathers—Andrei Kudryavtsev, Mstislav Mogilyansky, Mikhail Polyachenko, and Orest Chervinsky, and Deacon Hannu Kononen, officiated at All-Night Vigil in the Church of St. Nicholas, and on Sunday he celebrated Divine Liturgy in the Church of the Protecting Veil in Helsinki. Vladyka Kirill preached during the services.

On Sunday, Archbishop Kirill led a moleben in the Church of St. Nicholas. After the moleben, the sisterhood of St. Nicholas, at the church, headed by V. A. Starostina, arranged a lottery for the benefit of the St. Nicholas community.

Meetings of the church councils of the St. Nicholas and the Protecting Veil communities and of the Construction Council of the St. Nicholas community were held during Archbishop Kirill's stay in Finland.

Archbishop Kirill and Archpriest Bogdan Soiko paid a visit to the Education Minister Dr. Gustav Bjorkstrand. Archbishop Kirill conveyed to the minister the greetings of the Supreme Authority of the Russian Orthodox Church and marked with deep satisfaction the fruitfulness of contacts between the Russian Orthodox Church and the Evangelical Lutheran Church of Finland. The minister thanked him for his greetings and good wishes.

Vladyka Kirill and Archpriest Bog-

dan Soiko were received by Archbishop Dr. John Vikström of the Evangelical Lutheran Church of Finland. Archbishop Dr. John Vikström gave a dinner in honour of Archbishop Kirill. The Rev. Jouko Martikainen, secretary to the archbishop, Archpriest Bogdan Soiko and E. B. Pavinskaya were also present.

Archbishop Kirill also met Metropolitan John of Helsingfors (Orthodox Church of Finland), the Lutheran Bishop of Helsinki, Samuel Lehtonen, and the Rev. Maunu Sinnemäki, Head of the Department of External Church Relations of the Evangelical Lutheran Church of Finland.

Vladyka Kirill and Archpriest Bogdan Soiko were received at the USSR Embassy in Finland by the counsellor-enjoy, V. M. Vladimirov, and the consul, V. D. Stuguiev.

Ivanovo Diocese On July 12, 1983, the Feast of Sts. Peter and Paul the Chief Apostles, Bishop Amvrosiy of Ivanovo and Kineshma visited the Church of the Trinity in the village of Vorontsovo, Puchezh District. After Divine Liturgy the archpastor congratulated the rector, Archimandrite Nikodim, on the 40th anniversary of his service in this church.

On August 2, the Feast of St. Elijah the Prophet, Bishop Amvrosiy visited the most distant church of the diocese, the Church of St. Demetrius in the St. Demetrius Pogost, Ilyinsky District. After Divine Liturgy, Bishop Amvrosiy greeted paternally the worshippers and parishioners and thanked them for their love of the temple of God and for keeping it in order.

On September 4, the 10th Sunday after Pentecost, Bishop Amvrosiy celebrated Divine Liturgy in the Church of the Saviour in Spas-Berezniki, Furmanov District. On that day, the parishioners prayerfully marked the 300th anniversary of the church's foundation upon which the archpastor congratulated the rector, Archpriest Vasilii Bel'sky, the members of the church council and the parishioners.

On November 13, the 20th Sunday after Pentecost, Bishop Amvrosiy visited the Church of St. Sergiy in the village of Staraya Vichuga. Major re-



November 27, 1983, the Cathedral Church of the Transfiguration in Ivanovo. Bishop Amvrosiy of Ivanovo and Kineshma greeting Archimandrite Niphon, representative of the Patriarch of Antioch to the Patriarch of Moscow

pairs had been made in the church, its paintings fully restored and the floor tiled. The archpastor thanked the rector, Archpriest Ioann Radtsevich, the churchwarden K. E. Smirnova, and all those who had helped to restore the church.

On November 17, the Feast of St. Simon of Yurievets, Bishop Amvrosiy celebrated Divine Liturgy in the Church of the Holy Spirit in Yurievets. The construction of the stone sanctuary apsis following the model of the cruciform churches, was finished by the Feast of St. Simon. Vladyka Amvrosiy thanked the rector, Father Petr Kosyanchuk and the members of the church council headed by the churchwarden, K. M. Nozhechkina, for their efforts.

In his greetings to the archpastor the rector said: "May our labours be the expression of our sincere veneration of St. Simon, the 400th anniversary of whose departure will be marked in 1984."

* * *

On November 27, 1983, Archimandrite Niphon, Dean of the Antiochene

Metochion in Moscow, representative of the Patriarch of Antioch to the Patriarch of Moscow, arrived at Ivanovo. He was met at the Ivanovo railway station by Archpriest Nikolai Vinokurov, secretary of the diocesan administration, and Protodeacon Mikhail Dzichkovsky of the Transfiguration Cathedral Church. That same day Archimandrite Niphon assisted Bishop Amvrosiy during Divine Liturgy in the cathedral church. Bishop Amvrosiy and Archimandrite Niphon exchanged greetings.

On November 28 Archimandrite Niphon visited the Church of the Kazan Icon of the Mother of God (of Old Believers) in Ivanovo.

Kishinev Diocese March 2, 1983, the Feast of the Great Martyr St. Theodore the Tyro, was the patronal feast and the 125th anniversary of the Kishinev cathedral church. Archbishop Ionafan celebrated Divine Liturgy there.

On May 29, the 4th Sunday after Easter, of the Paralytic, Archbishop Ionafan celebrated Divine Liturgy in the Ascension Church of the Zhabka

Convent. During the Liturgy the archpastor presented a palitsa (patriarchal award) to Hegumen Feodosiy, of the convent.

On June 14, the Feast of St. Justin Martyr, Archbishop Ionafan, assisted by the clerics of the diocese, conducted a thanksgiving moleben in the Trinity Church in Kishinev, on the 70th birthday of the rector, Archpriest Anatoliy Malai. The archpastor greeted warmly the jubilarian, and then led a panikhida at the grave of the rector's wife, Valentina. 1984 will see the 50th anniversary of Archpriest Anatoliy Malai's ordination.

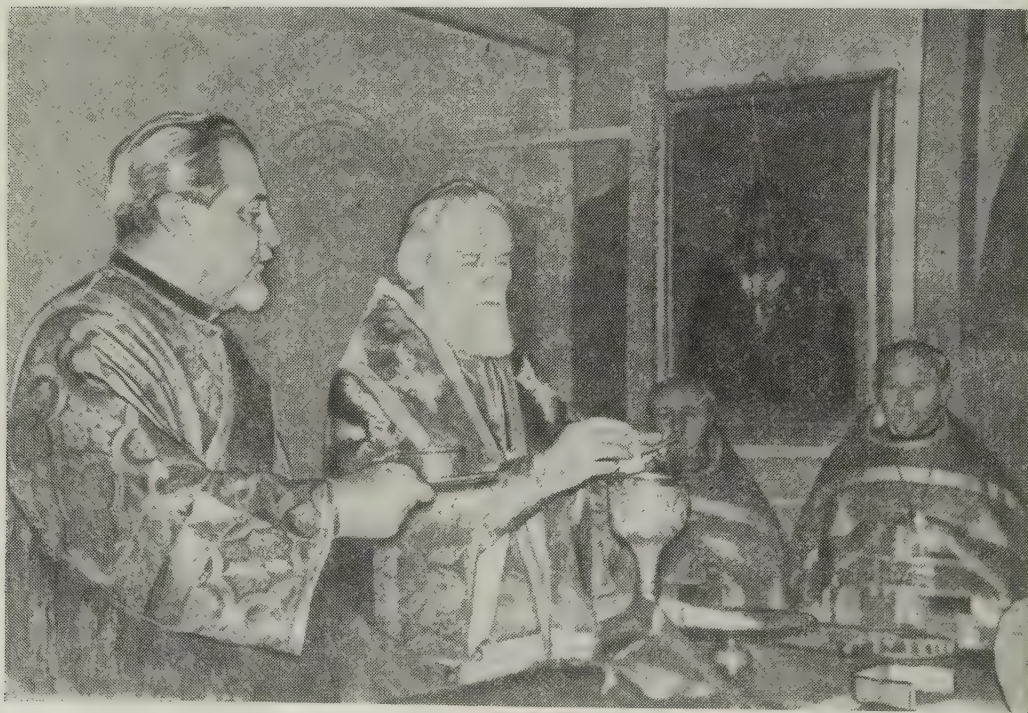
On June 19, the 7th Sunday after Easter, of the Holy Fathers of the First Ecumenical Council, Archbishop Ionafan consecrated, after its renovation, the Church of St. Parasceve of Serbia in the village of Tvarditsa, Chadyr-Lunga District.

The village of Tvarditsa is situated 150 km from Kishinev, in a beautiful valley rich in orchards and vineyards. A white-stone church rises in the centre of the village. This one-altar, cruciform

church of St. Parasceve of Serbia was built by the villagers in 1842, at the same time it was surrounded by a stone wall. As is known, the iconostasis was painted by a local self-taught artist. Many of the icons were donated by the villagers. The original icon of St. Parasceve was destroyed in the fire of 1969. It was painted anew. One of the first icons of the church is the deeply revered icon of the Mother of God, called Gerbovetskaya. In 1955 a parish house was built in the grounds of the church.

Archbishop Ionafan celebrated Divine Liturgy in the church, assisted by the clerics of the diocese. The Prayer Before the Ambo was followed by a festal procession round the church. At the end of the moleben, Archbishop Ionafan congratulated the congregation on their patronal feast. He thanked the rector, the churchwarden, the church council and parishioners for their care of the church. The churchwarden, Maria Ilyinichna Paskalova, received a hierarchical certificate of merit.

On November 21, 1983, the Feast of



Archbishop Ionafan of Kishinev and Moldavia celebrating Divine Liturgy in the Cathedral Church of St. Theodore the Tyro in Kishinev, November 21, 1983

St. Michael the Archangel and All the Heavenly Host, the 50th anniversary of Archbishop Ionafan of Kishinev and Moldavia's service in Holy Orders was prayerfully marked in the Cathedral Church of St. Theodore the Tyro in Kishinev.

On the occasion of the jubilee, His Holiness Patriarch Pimen awarded Vladyka Ionafan the Order of St. Vladimir, 2nd Class.

Archbishop Ionafan (secular name, Ivan Mikhailovich Kopolovich), son of the well-known defender of Orthodoxy in Transcarpathia, Mikhail Ivanovich Kopolovich (see *JMP*, 1974, No. 4, pp. 24-25), was born on June 8, 1912, in Oleshnik Village, Transcarpathia. In 1932, he finished with honours the Serbian Theological Seminary in Sremski Karlovci, Yugoslavia. On November 21, 1933, he was ordained deacon in Mukachevo, by Bishop Damaskin of Mukachevo (later Metropolitan of Zagreb, Serbian Orthodox Church, †1970).

Deacon Ioann Kopolovich was appointed to the diocesan administration where he worked under the experienced guidance of Bishop Damaskin, who organized the Mukachevo Diocese and built the present hierarchal residence in Mukachevo. On April 19, 1936, the Sunday of St. Thomas the Apostle, Bishop Damaskin ordained Deacon Ioann Kopolovich presbyter. From 1939, Father Ioann was the Secretary of the Mukachevo Diocesan Administration.

In 1944, after the liberation of Transcarpathia by the Soviet Army, Father Ioann was a member of the Church delegation from the Mukachevo Diocese which was sent to Moscow to decide the question of the reunion of the Mukachevo Diocese with the Russian Orthodox Church. In 1949, the Supreme Authority of the Russian Orthodox Church sent Father Ioann to fulfil his pastoral obedience in Hungary, and later—in Czechoslovakia, where he served for 15 years.

In 1964, Father Ioann Kopolovich became a widower and the next year he was professed with the name of Ionafan in the Trinity-St. Sergiy Lavra. On November 28, 1965, he was consecrated Bishop of Tegel. He fulfilled his archpastoral obediences in the Central European Exarchate as well as in the

Exarchate of the North and South America of the Moscow Patriarchate, and later—in the Tambov Diocese. Archbishop Ionafan has administered the Kishinev Diocese for the last eleven years.

On November 20, 1983, the eve of the jubilee, Archbishop Ionafan, assisted by the diocesan clergy, officiated at All-Night Vigil in the cathedral church and anointed the believers with holy oil. On the day of the jubilee itself, Vladyka Ionafan celebrated Divine Liturgy and led a moleben in the cathedral church. The dean, Archpriest Mina Palikhovich, read out an address of greeting to the jubilarian from the clergy and parishioners of the cathedral. The Secretary of the Diocesan Administration, Archpriest Vasilii Petraki, greeted the jubilarian on behalf of the Kishinev Diocesan Administration and the clergy of the diocese.

In his response, Archbishop Ionafan thanked all those present for their mutual zealous prayer for him and for their cordial greetings. "Many Years" was sung in honour of Archbishop Ionafan.

Lvov

Diocese

On November 23, 1983, by decision of His Holiness Patriarch Pimen and the Holy Synod, Archbishop Nikodim of Kharkov and Bogodukhov was appointed Archbishop of Lvov and Ternopol, Administrator a. i. of the Kharkov Diocese.

On December 10, 1983, Archbishop Nikodim of Lvov and Ternopol arrived in Lvov.

At the Lvov railway station, the archpastor was met by Archpriest Vitaliy Politylo, Secretary of the Lvov Diocesan Administration, and Father Rostislav Protsyuk, Superintendent Dean of the Lvov Church District.

At the diocesan administration the Vladyka was welcomed with bread and salt by the staff members. Archpriest Vitaliy Politylo delivered an address of greeting.

On December 11, the 24th Sunday after Pentecost, Archbishop Nikodim celebrated Divine Liturgy in the Cathedral Church of St. George, assisted by Archimandrite Nikolai, Father Superior of the Pochaev Lavra of the Dor-

mission, and the clerics of the Lvov churches.

Before the Liturgy, Vladyka Nikodim was greeted by the dean of the cathedral, Archpriest Ioann Korol, Archpriest Vitaliy Politylo and the chairman of the church council, Aleksandr Voitovich, who presented bread and salt to the archpastor. Archbishop Nikodim spoke in response and blessed the numerous believers who had come to meet their new archpastor. After the Liturgy, Archbishop Nikodim was presented with an icon of the Mother of God.

Archbishop Nikodim thanked the believers for their cordial welcome and called upon them to keep sacredly the commandments of the Lord, to fulfil their Christian duties and pray for each other.

"Many Years" was sung after the molieben.

That same day, in the diocesan administration a dinner was given in honour of Archbishop Nikodim, during which the clergy of Lvov were introduced to the archpastor.

On December 17, the Feast of St. Barbara the Great Martyr, Archbishop Nikodim conducted divine service in the

Church of St. George in Lvov. The archpastor was welcomed by the rector, Archpriest Vasiliy Ostashevsky, the clerics of the church and parishioners.

That same day, Vladyka Nikodim arrived in the Pochaev Lavra of the Dormition. The brethren solemnly welcomed the new holy archimandrite of the old cloister. Archbishop Nikodim venerated at the deeply revered shrine—the footprint of the Mother of God—in the monastery's cathedral. The father superior, Archimandrite Nikolai, greeted the archpastor. Vladyka Nikodim thanked him for his greeting and blessed the worshippers. He also venerated at the holy shrine of St. Iov the Hegumen and Miracle Worker of Pochaev, and at the Pochaev Icon of the Mother of God. All-Night Vigil followed after.

On December 18, the 25th Sunday after Pentecost, after Divine Liturgy in the Pochaev Lavra, Archbishop Nikodim preached a sermon. The father superior, Archimandrite Nikolai, presented the archpastor with a copy of the Pochaev Icon of the Mother of God.

In the evening, the eve of the Feast of St. Nicholas the Miracle Worker, Archbishop Nikodim officiated at All-



Archbishop Nikodim of Lvov and Ternopol being welcomed in the Cathedral Church of St. George the Victorious in Lvov, December 11, 1983



The Dormition Cathedral of the Zhirovitsy Monastery of the Dormition (Minsk Diocese)

night Vigil in the Pochaev Lavra with the reading of the Akathistos to St. Nicholas, and celebrated Divine Liturgy on the feast day itself. After the Liturgy, Archbishop Nikodim congratulated the father superior, Archimandrite Nikolai, on his name-day. Archbishop Nikodim talked with the brethren of the Lavra and called upon them to fulfil sacredly their monastic obediences, and to be worthy always of their monastic dignity.

On December 20, Archbishop Nikodim called on the representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers in the Ternopol Region, M. I. Dyadio. The deputy representative, A. M. Korotky, was also present.

On December 26, Vladyka Nikodim was received by M. I. Kireyev, Chairman of the Lvov Regional Executive Committee, I. S. Alaeva, vice-chairperson of the committee, and Yu. Yu. Resheko, representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers in the Lvov Region.

Minsk Diocese

On July 6, 1983, the Feast of the Vladimir Icon of the Mother of God, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, celebrated Divine Liturgy in the Dormition Cathedral of the Zhirovitsy Monastery, and ordained Deacon Vasilii Shpakevich presbyter to serve in the St. Nicholas Church of the village of Dobromysl, Brest Region.

In the evening, the eve of the Feast of the Nativity of St. John the Baptist, Vladyka Filaret officiated at All-Night Vigil in the same cathedral. On July 7, the feast day itself, Metropolitan Filaret celebrated Divine Liturgy in the St. Nicholas Church of the town of Volkovysk, Grodno Region. The Liturgy was attended by Father Stanislav Boyarun, the rector of the Roman Catholic Church in Volkovysk, who greeted Vladyka Filaret after the Liturgy. Then a procession was held.

Metropolitan Filaret visited a Roman Catholic Church in Volkovysk where he was cordially welcomed by the rector

and members of the executive council. He also went sightseeing in the town.

On November 4, the Feast of the Kazan Icon of the Mother of God, Metropolitan Filaret celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Minsk Cathedral Church of the Holy Spirit, whose right-hand chapel is dedicated to the Kazan Icon of the Mother of God. Bishop Afanasiy of Pinsk officiated at All-Night Vigil together with Metropolitan Filaret.

That same day, Metropolitan Filaret visited the Zhirovitsy cloister of the Dormition, where he inspected the restoration work proceeding in the Dormition Cathedral and the St. Nicholas Church.

Odessa Diocese

On June 27, 1983, Holy Spirit Day, Metropolitan Sergiy of Odessa and Kherson, assisted by the clerics, celebrated Divine Liturgy in the Trinity Church in Krivaya Balka, Odessa. During the Liturgy, Vladyka Sergiy ordained two students of the Odessa Theological Seminary. Deacon Viktor Girnyak was ordained presbyter, and Feodor Tudoryanu—deacon. The Liturgy was attended by Ethiopian students of the Leningrad Theological Academy. After the Liturgy the archpastor preached on the theme of the feast.

Perm Diocese

On June 29, 1983, V. A. Vilitarsky, Kandidat of History, read a lecture on the international situation to the clergy of the Perm Diocese and members of church councils. Then a documentary of the 1982 World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" was shown.

Saratov Diocese

On September 21, 1983, the Feast of the Nativity of the Blessed Virgin, Archbishop Pimen of Saratov and Volgograd consecrated a new stone church in honour of the Nativity of the Blessed Virgin in the town of Frolovo (Volgograd Deanery, Saratov Diocese). Divine services were conducted earlier in a small wooden prayerhouse, from which the altar, prothesis, icons and other church requisites were transferred to the church the day before the consecration. On the

eve of the feast, All-Night Vigil was conducted in the new church. On the feast day itself, Vladyka Pimen consecrated the church and then celebrated Divine Liturgy there. After the Liturgy a festal procession was held. The archpastor thanked all those who laboured during the construction and preached a sermon on the significance of the church in the life of the Christian. Then he awarded a kamelaukion to the rector, Father Feodor Adroshchuk, and a hierarchical certificate of merit—to the churchwarden I. E. Ilyasov. The Vladyka sent letters of thanks to several others.

The builders and participants in the celebrations dedicated their labour to the millennium of the Baptism of Russia.

Stavropol Diocese

From May 19 to 21, 1983, a group of pilgrims from Japan, headed by Bishop Nikolai of Mozhaisk, Vicar of the Moscow Diocese, Dean of the Patriarchal Podvorye in Tokyo, stayed in the Stavropol Diocese.

The pilgrims visited the following churches of the diocese: of St. Lazarus in Pyatigorsk, of the Protecting Veil in Zheleznovodsk, of St. Nicholas in Essentuki, and of the Exaltation of the Holy Cross in Kislovodsk. They attended divine services and got acquainted with the clerics and parishioners. The guests visited museums in the resort towns, learned about the ecclesiastical and cultural life there, and about medical treatment in our country at sanatoria and health resorts.

On August 28, the Feast of the Dormition of the Most Holy Mother of God, Bishop Antoniyy of Stavropol and Baklanovsk celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil before a crowd of worshippers in the Dormition Church in the city of Makhachkala, Dagestan ASSR, on the occasion of its patronal feast. After the Liturgy there was a procession round the church and "Many Years" was sung. Bishop Antoniyy preached a sermon, congratulated the congregation on their patronal feast and blessed them.

On August 29, the afterfeast of the Dormition, Bishop Antoniyy celebrated Divine Liturgy in the Church of St. Michael the Archangel in the city



he Church of the Icon of the Mother of God "The Sign" in the village of Gorodishche, Perm Diocese

Grozny, Checheno-Ingush ASSR, and blessed the parish house. The repairs to the church's exterior were finished by that day.

Bishop Antony thanked the members of the clergy and of the church council and the parishioners for the good order in the church and called upon them to keep their souls in good order with no less zeal.

Patriarchal Parishes in the USA On March 27, 1983, the 1st Sunday in Lent, the Triumph of Orthodoxy, Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, celebrated Divine Liturgy in the Cathedral Church of St. Nicholas in New York. After



Archbishop Nikon of Perm and Solikamsk, the clergy of the Perm Diocese and parishioners in the festal procession round the Trinity Cathedral Church in Perm on May 9, 1983, the Feast of St. Stefan of Velikaya Perm



Archbishop Pimen of Saratov and Volgograd during divine service in the Church of the Nativity of the Blessed Virgin in the town of Frolovo on September 21, 1983, the church's patronal feast

the Liturgy, the Office of the Triumph of Orthodoxy was conducted. In the evening, Vladyka Kliment officiated at the Passion service in the Church of the Three Holy Hierarchs in Garfield, N. J., assisted by the clerics from the the New York and New Jersey states.

On April 3, the 2nd Sunday in Lent, Bishop Kliment celebrated Divine Liturgy in the Church of St. Nicholas in Reading, Pennsylvania.

On April 8, the Apodosis of the Feast of the Annunciation of the Blessed Virgin, Bishop Kliment celebrated the Liturgy of the Presanctified Gifts in the Trinity Church in Baltimore, Maryland, assisted by the local clergy.

On April 10, the 3rd Sunday in Lent, Bishop Kliment celebrated Divine Liturgy in the Church of the Three Holy Hierarchs in Garfield. In the evening, Vladyka Kliment officiated at the Passion service in the Church of the Exaltation of the Holy Cross in Hacketts-

town, N. J., assisted by the clerics the state.

On April 13, the Feast of St. Iona Moscow, Vladyka Kliment officiated Small Compline with the reading of the Akathistos to the Passion of Christ in the Church of the Nativity of St. John the Baptist in Singac, N. J. After the service, the archpastor met the parish members of the church and spoke to them about the life of the Russian Orthodox Church.

On April 15, the Feast of St. Titus the Miracle Worker, Bishop Kliment celebrated the Liturgy of the Presanctified Gifts in the Church of St. Michael in Philadelphia, Pennsylvania, assisted by the clerics of the Atlantic Deanery.

On April 17, the 4th Sunday in Lent, Bishop Kliment celebrated Divine Liturgy in the cathedral church in New York and in the evening, he officiated at the Passion service in the Church of St. Peter and Paul in Elizabeth, N. J.

On April 20, the Feast of St. George the Confessor, Bishop Kliment celebrated the Liturgy of the Presanctified Gifts in the Church of the Nativity of Christ in Youngstown, Ohio, assisted by the local clergy. After the Liturgy, the archpastor met the parishioners.

On April 21, the Feast of St. Nifont the Bishop of Novgorod, Vladyka Kliment celebrated the Liturgy of the Presanctified Gifts in the Church of St. Michael in Detroit, Michigan.

On April 22, the Feast of St. Euphysius the Martyr, Bishop Kliment celebrated the Liturgy of the Presanctified Gifts in the Church of St. John Chrysostom in Grand Rapids, assisted by the Michigan clergy.

On April 23, the Glorification of the Most Holy Mother of God, Akathistos Saturday, Vladyka Kliment celebrated the Divine Liturgy in the Church of the Resurrection of Christ in Chicago, Illinois.

On April 24, the 5th Sunday in Lent, Bishop Kliment celebrated Divine Liturgy in the Dormition Church in Beneld, Illinois.

On May 1, the 6th Sunday in Lent, Palm Sunday, Bishop Kliment celebrated the Divine Liturgy in the cathedral church in New York.

In the evening, Vladyka Kliment and Bishop Pierre of New York (Autocephalous Orthodox Church in America) officiated at Vespers in the Church of Sts. Peter and Paul in Elizabeth. The Divine service was attended by members of the Federation of the Russian Orthodox Clubs of Northern New Jersey. At the entrance to the church, Bishop Kliment was welcomed with bread and salt. Children presented him with bouquets of flowers. After the evening service, the archpastor met the members of the Federation of the Russian Orthodox Clubs.

During Holy Week, Bishop Kliment conducted divine services in the New York cathedral church. On Holy Saturday he visited some churches in New Jersey where he genuflected and kissed the Holy Epitaphion and congratulated the believers on the forthcoming Easter.

On May 8, the Radiant Resurrection of Christ, Easter Sunday, Bishop Kliment officiated at Paschal Matins and celebrated Divine Liturgy in the New

York cathedral church together with Bishop Antony of Stavropol and Baku who was visiting the USA as a member of the Soviet Peace Committee delegation.

On May 9, Easter Monday, Bishop Kliment celebrated Divine Liturgy in the Church of the Nativity of St. John the Baptist in Singac, N. J.

On May 15, the Sunday of St. Thomas, Vladyka Kliment celebrated Divine Liturgy in the Church of the Nativity of St. John the Baptist in Singac, assisted by the local clergy. The Liturgy was attended by members of the Federation of the Russian Orthodox Clubs.

On May 22, the Sunday of the Holy Myrrhophores, the Feast of the Translation of the Relics of St. Nicholas from Myra in Lycia to Bari. Bishop Kliment celebrated Divine Liturgy in the Church of St. Nicholas in Chester, Pennsylvania, assisted by the local clerics. After the Liturgy the community gave a reception in honour of the archpastor's arrival.

On May 29, the Sunday of the Paralytic, Bishop Kliment celebrated Divine Liturgy in the Church of St. Nicholas in Wilkes-Barre, Pennsylvania. After the Liturgy, Vladyka Kliment met the parishioners.

During the meetings of Bishop Kliment with the parishioners in Singac, Youngstown, Elizabeth and Wilkes-Barre a documentary of the 60th anniversary of the restoration of the Patriarchate in Russia was shown.

On May 30, the Feast of St. Andronicus the Apostle and St. Junia, His Beatitude Metropolitan Theodosius of All America and Canada, the Archbishop of Washington and Primate of the Autocephalous Orthodox Church in America, and Bishop Kliment concelebrated Divine Liturgy in the Monastery of St. Tikhon.

From May 31 to June 2, in the cultural centre of the Church of the Nativity of St. John the Baptist in Singac, Bishop Kliment headed a seminar on theological and practical issues for the clerics of the Patriarchal Parishes in the USA. They discussed the experience of pastoral service in parishes. Some 30 clerics attended the seminar.

On June 4, Bishop Kliment visited the

Greek Seminary of the Holy Cross in Brooklyn, at the invitation of Bishop Gerasimos of Pittsburgh (Constantinople Patriarchate), where he got acquainted with the system of teaching and life of students. Bishop Kliment had a talk with Bishop Gerasimos of Pittsburgh.

On June 5, the Sunday of the Samaritan Woman, Bishop Kliment celebrated Divine Liturgy in the Church of Sts. Peter and Paul in Manchester, New Hampshire.

Vladimir Diocese On October 29, 1983, the Feast of St. Longinus the Centurion, the clergy and parishioners of the Church of the Exaltation of the Holy Cross in the town of Vyazniki solemnly marked the name-day of the rector of the church, Archpriest Longin Taranovsky.

That day was the 52nd anniversary of Father Longin's ordination. He has been the rector of this church for 25 years. Archbishop Serapion of Vladimir and Suzdal, who had arrived to congratulate Father Longin, presented Archpriest Longin Taranovsky with a high award—patriarchal cross which His Holiness Patriarch Pimen had awarded him for his long and zealous service of the Holy Orthodox Church and on the occasion of the 200th anniversary of the restoration of the Vladimir Diocese's historical borders before the days of the Mongol-Tatar dominion.

Yaroslavl Diocese On May 9, 1983, Easter Monday, Metropolitan Ioann of Yaroslavl and Rostov celebrated Divine Liturgy and preached a sermon in the Church of the Exaltation of the Holy Cross and the Mother of God in Yaroslavl. A panikhida was held after the Liturgy for the warriors who fell during the Great Patriotic War, 1941-1945. Then Metropolitan Ioann and the clerics of the diocese laid flowers at the monument to the Yaroslavlans for their military and labour feat during the Great Patriotic War.

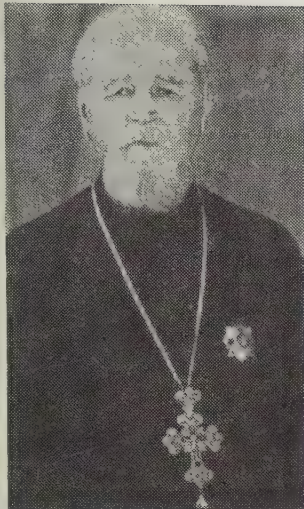
On May 29, the 4th Sunday after Easter, of the Paralytic, Metropolitan Ioann celebrated Divine Liturgy in the Church of the Resurrection in the village of Krasnoe, Pereslavl-Zalessky District. During the Liturgy, with the blessing of His Holiness the Patriarch, he raised the rector, Hegumen Dimitri to the rank of archimandrite, and presented the Order of St. Vladimir, 3rd Class (patriarchal award), to the psalm-reader T. Zhitnikova.

On June 12, the 6th Sunday after Easter, of the Blind Man, Metropolitan Ioann celebrated Divine Liturgy in the Yaroslavl Cathedral Church of the Feodorovskaya Icon of the Mother of God. The Liturgy was attended by guests from the Autocephalous Orthodox Church in America; those in Holy Orders—Archpriests Ioann Negrebetsky and Mikhail Karas—assisted the Vladika, the laymen received Holy Communion.

By the decision of His Holiness Patriarch Pimen and the Holy Synod of March 28, 1984, Archimandrite Evseviy Savvin, acting father superior of the Trinity-St. Sergiy Lavra, was appointed Bishop of Alma-Ata and Kazakhstan. He was nominated on March 31, 1984, and consecrated—on April 1, the 4th Sunday in Lent, during Divine Liturgy in the Patriarchal Cathedral of the Epiphany, by Metropolitans—Aleksiy of Tallinn and Estonia, Filaret of Minsk and Byelorussia and Yuvenaliy of Krutitsy and Kolomna; Archbishops—Serapion of Vladimir and Suzdal and Iov of Zaisk, and Bishop Sergiy of Solnechnogorsk.

ERRATUM, JMP No. 2, 1984

p. 27, right column, lines 3-5 from bottom, read: Archbishop Ionafan of New York and the Aleutian Islands, Patriarchal Exarch to North and South America (instead of Bishop Ionafan of Tegel, Vicar of the Berlin Diocese of the Central European Exarchate)



Archpriest **Grigoriy Mikhailovich Kurylas**, superannuated cleric of the Sumy Diocese, passed away on June 22, 1983, after a long illness.

He was born on October 18, 1892, in the village of Ostrovo (now Lvov Region), into a peasant's family. In 1914 Archbishop Evlogiy (Georgievsky, †1946) ordained him presbyter in the Pochaev Lavra of the Dormition. From 1940 to 1946 he fulfilled his obedience at the Jerusalem Patriarchate in the Holy City. From 1946 he served in the churches of the Lvov, Novosibirsk, Kursk and Sumy dioceses.

In 1981, he was superannuated and was appointed father confessor of the Sumy Diocese by Archbishop Antoni of Chernigov and Nezhin, Administrator a. i. of the Sumy Diocese.

For his zealous service of the Church of God, Father Grigoriy was awarded a mitre and granted the right to celebrate Divine Liturgy with the Holy Doors open up to the singing of the Lord's Prayer. In 1980, His Holiness Patriarch Pimen awarded him the Order of St. Vladimir, 2nd Class, on the occasion of Holy Easter.

Archpriest **Mikhail Ilyich Khreshchanovich**, superannuated cleric of the Minsk Diocese, passed away on October 10, 1983.

He was born in 1910, in the village of Gezgaly, Grodno Region. In 1934 he entered, as a novice, the Holy Spirit Monastery in Vilna, where he sang in the choir. During World War II he was a member of the Resistance movement in France. In 1945, he returned to the Motherland. In 1950, he was ordained deacon, and in 1952—presbyter by Archbishop Pitirim (Sviridov, †1963) of Minsk and Byelorussia. Father Mikhail served in the parishes of the Grodno, and, later, Brest regions.

In February 1979 he was superannuated.

Archpriest **Kronid Aleksandrovich Yakhontov**, the oldest cleric of the Pskov Diocese, passed away on December 21, 1983.

He was born in 1882, in the village of Demyanka (now Porkhov District, Pskov Region), into a priest's family. He finished the Toropets Theological School, and the Pskov Theological Seminary when Hieromonk Aleksey Simansky (later His Holiness the Patriarch of Moscow and All Russia) was the seminary's assistant rector.

In 1924, he was ordained presbyter to serve in the church of Brodovichi Pogost, by Bishop Nikita (Styagov, †1936) of Borovich. From 1945 to 1982, he was the rector of the Church of the Transfiguration of the Saviour in the village of Goristo, Dno District, Pskov Region. At the same time, from 1948, he was acting superintendent dean of the churches of the Dno Deanery; in 1962-1974 he was the Secretary of the Pskov Diocesan Administration. In 1982 he was superannuated.

For his long and irreproachable service of the Church of Christ, Archpriest Kronid Yakhontov was awarded many ecclesiastical awards, including the right to celebrate Divine Liturgy with Holy Doors open up to the singing of the Lord's Prayer. He was awarded the Order of St. Vladimir, 3rd and 2nd Class.

His Grace Archbishop Grigoriy Zakalyak (superannuated, formerly of Mukachevo and Uzhgorod) passed away on February 10, 1984, in the 77th year of his life. The funeral service was held on February 11 in the Dormition Cathedral Church in Mukachevo by Bishop Savva of Mukachevo and Uzhgorod, assisted by numerous clerics.

Archbishop Grigoriy was buried in the Mukachevo cemetery.

SERMONS

On Easter Monday



Only once a year you do hear the reading of the First Chapter from the Gospel According to St. John and in conditions of extreme solemnity for the Gospel is read by many priests and deacons in various tongues. Why this Gospel in particular? Because it contains the profoundest mysteries of theology of utmost importance for us.

The Holy Apostle St. John the Divine was a simple fisherman without any schooling, but who, through the grace of communing with our Lord Jesus Christ for three years, became completely transformed and one of the wisest of men in the world. He is also called the Theologian for there is none among evangelists who could equal him in the profundity, sanctity and importance of his preaching.

St. John's Gospel, from the beginning to the end, differs greatly from the Gospels of the other Evangelists—Matthew, Mark and Luke, because these Evangelists, especially St. Mark, in their Gospels expound principally on the life and work of our Lord Jesus Christ after His Incarnation. They also speak of His Incarnation but none of them speak with the great power of St. John about the pre-eternal existence of God the Word, the Lord Jesus Christ. No one has so powerfully and convincingly affirmed our faith in the Divinity of the Lord Jesus Christ; no one has expounded so profoundly the most precious teachings of the Lord, His most important revelations and acts as did St. John.

Faith in the Divinity of Jesus Christ is the foundation, the cornerstone of our Christian Faith, for without this faith there is no Christianity. If we do not believe that the Lord Jesus Christ is the True Pre-Eternal Son of God, the Se-

cond Person of the Holy Trinity, then our faith is in vain.

Let us delve into this Gospel of St. John, into its First Chapter: *In the beginning was the Word, and the Word was with God, and the Word was God* (Jn. 1. 1.)

Of what Word is St. John speaking?

Of God the Word, because he calls the Second Person of the Holy Trinity our Lord Jesus Christ, God the Word.

How can this be explained? What does naming the Lord Jesus the Word mean? This must be comprehended.

In the minds of men live words and the most diverse words proceed from them—words of truth and falsehood, words both good and evil. Man's word is that which proceeds from the human being, from his spiritual essence. Man's word is that which reveals to us the man's essence.

The Lord Jesus Christ is called the Word because through Him the most sacred teaching of the Holy Trinity was revealed and proclaimed to the world. From the Mind of God poured forth the sermon of the Lord Jesus Christ. He was the verbal expression of the Divine Mysteries and the Divine Will.

The world was created by the Divine Word, for this is what the Prophet David says in his Psalm: *By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth* (Ps. 33. 6). All the Heavenly Host, all the Heavenly Powers, were created by the Divine Word. The immediate creator of the world was precisely the Lord Jesus Christ—the Word of God: He is the Pantocrator and Creator of the world. That is why He is called the Word in the Gospel According to St. John.

See how St. John affirms the pre-eternal existence of God the Word and

the consubstantiality of God the Word, the Lord Jesus Christ, with the Father and the Holy Spirit: *In the beginning was the Word*—at the very beginning, when the world was not, the Word was already.

The heretics who denied such an understanding of the words of St. John the Divine said: "This does not mean that the Lord Jesus Christ existed before the creation of the world, that He was the Pre-Eternal God, for does not the Bible begin with the words: *In the beginning God created the heaven and the earth*, which means that the words of the Evangelist John *in the beginning was the Word*, may be understood in the same way, that the Word was created by God when He created the world."

Compare this interpretation with the interpretation of St. John and you will see how profound is his understanding of the existence of the Lord Jesus Christ.

The Bible says: *In the beginning God created the heaven and the earth* (Gen. 1. 1) and the Gospel According to St. John says: *In the beginning was the Word*—this Word existed from the very beginning. It is precisely thus that we should understand this Word of John. That God the Word Jesus Christ existed pre-eternally is affirmed by St. John himself in his First General Epistle where he says about the Lord Jesus Christ: *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life* (1 Jn. 1. 1). He speaks of Jesus with Whom the Apostles had constant and living communion, Whom they saw with their eyes, heard with their ears and felt with their hands. He says that this Word, God the Word, has a pre-eternal existence.

The Word was with God, and the Word was God. This Most Holy Word, this Second Person of the Holy Trinity, was always, from the very beginning, with God, It was inherent in God. And just as the word of man is generated in the mind of man so, too, is God the Word pre-eternally generated by God the Father.

And the Word was God. What more definite confirmation of the Divinity of the Lord Jesus Christ can we expect

than the confirmation—*the Word was God?*

The same was in the beginning with God, it always existed in God, in the mind of God, *all things were made by him; and without him was not any thing made that was made* (Jn. 1. 3).

Nothing, which has received a beginning, received existence, has begun to be without Him, for it received its beginning from Him.

How can we conceive this? How can we apprehend the mystery and wonder of the unity and oneness of God the Word with the whole of the Holy Trinity. The Holy Apostle Paul explains this to us in his Epistle to the Corinthians in which he calls the Lord Jesus Christ *the power of God and the wisdom of God*. Is it possible for *the power of God and the wisdom of God* not to be one with the very Being of God? Is it possible for a time to have been when *the power of God and the wisdom of God* did not exist?

St. Paul calls the Lord Jesus Christ *the brightness of his [Father's] glory* (Heb. 1. 3).

The sun shines in the sky and sheds its light, its brightness, on everything below. Can one imagine a time when the sun did not shine and did not shed its wonderful light upon the Earth?

If the Lord Jesus Christ is called *the brightness* of the Father's glory it undoubtedly means that He existed always, was always inherent in the Father and consubstantial with Him, for Divine Brightness always emanates from the essence of the Holy Trinity and this Brightness is the Lord Jesus Christ.

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not (Jn. 1. 4-5). He is the Source of Life for all of us—Eternal Life, True Life, and this Life was the Light of men.

This Divine Light shines in the life of men to this day.

And the light shineth in darkness; and the darkness comprehended it not (Jn. 1. 5). The most diabolic darkness cannot extinguish this Light of Christ. *That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was*

made by him, and the world knew him not (Jn. 1. 9-10).

He came unto his own, and his own received him not (Jn. 1. 11).

He came to the people of Israel and they did not accept Him, but crucified Him. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name* (Jn. 1. 12).

He gave power to become the sons of God to all who came to love Him with their whole hearts, for the Lord says: *Henceforth, I call you not servants... but I have called you friends* (Jn. 15. 15).

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten

of the Father,) full of grace and truth (Jn. 1. 14).

So you see with what wonderful words St. John the Divine affirms the pre-eternal existence and Divinity of the Lord Jesus Christ.

We have accepted with all our hearts his holy glad tidings and we have received with all our hearts the One Who came to save us.

Let us therefore be worthy of this great, this amazingly merciful act of the Lord—the salvation of mankind.

May our hearts be opened to receive the Gospel light, the Light of our Lord Jesus Christ. Amen.

Archbishop Dr. LUKA VOINO-YASENETSKY
(† 1961)

(JMP, 1945, No. 6, pp. 44-47)

On Good Friday

In the Name of the Father, and of the Son, and of the Holy Spirit.

I know not this man of whom ye speak (Mk. 14. 71)
Yea, Lord; thou knowest that I love thee (Jn. 21. 15).

On Good Friday we hear in church the Gospel narrative of how the Apostle Peter denied the Lord. Feeling the intense grief of this event we return in spirit to that distant time and imagine that we are present at the palace of the high priest where the Apostle Peter makes his denial. There we see ourselves who so often in life deny Christ.

Saying farewell to His disciples before His Passion and Crucifixion, our Lord the Saviour tells them that sorrows and temptations await them. At this the Apostle Peter exclaims: *Though all men shall be offended because of thee, yet will I never be offended* (Mt. 26. 33), and the Lord answers him: *Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice* (Mt. 26. 34).

Being sure of himself, Peter, the only one among the disciples, makes a firm promise not to offend. The Lord, however, permits his fall to take place.

After the perfidious treachery of Judas, Christ was taken to the court of the high priest to be tried. With the help of Christ's beloved disciple, John, Peter entered the courtyard. Filled with love

for his Teacher he wanted to see how the trial would proceed. But there in the courtyard he was gripped by excruciating fear and forgot his promise and denied Christ thrice. *I know not what thou sayest* (Mt. 26. 70), he answered firmly when questioned by a maid servant who suspected his closeness to Jesus. And at that moment *the cock crew* (Mk. 14. 68), but Peter either did not hear or did not heed it. He thought it wiser to deny the Teacher in order to avoid danger, not attaching much importance to his act. But alas, the mouth which had once betrayed opened the sooner to deny further. Peter denied that he was one of the followers of Christ, that he came from Galilee although the peculiarity of his speech testified that he did; then seeing that his assurances were not enough the Apostle swore that he knew not Jesus (Mt. 26. 72), that he never was His disciple: *I know not this man of whom ye speak* (Mk. 14. 71). And in the cold greyish dawn the cock crew the second time (Mk. 14. 72).

The Lord heard the words of his oath. Enduring torture and humiliation, in meek silence the Saviour looked intently at His disciple. This was enough. The gaze of his Teacher and Saviour

penetrated right into his heart. The servants of the high priest ceased to exist for Peter, the noise of the courtyard became unbearable *and he went out, and wept bitterly* (Mt. 26. 75). He no longer saw enemies, felt danger or feared death. He wept alone, questioned by none, threatened by none.

This crime before the Lord was committed by one who was the first to proclaim Jesus *the Christ, the Son of the living God* (Mt. 16. 16).

That was the abyss into which the Apostle Peter fell when he was still unrenewed by the grace of the Holy Spirit. But Peter continued to love the One Whom he had denied. Bitter tears are the first sign of the salvific pangs of remorse. He fell not irrevocably as Judas who was plunged into the gloom of despair; his tears recalled him back, he did not lose hope of forgiveness and continued to consider himself a disciple of the Teacher.

One day at dawn, on the shore of the Sea of Tiberias, after a night of fishing, Peter with the other disciples found the Risen Lord sitting by the fire and heard Him ask: *Simon, son of Jonas, lovest thou me?* (Jn 21. 15). The Lord asked Peter this question three times. The same number of times that Simon Peter had denied his Divine Teacher. And then Peter understood that he had been forgiven, that the joy and dignity lost had been restored! Although forgiven he never forgot his grievous fall for the rest of his life; at dawn, when the cock crew, he would fall on his knees and pray weeping so intensely that the tears made two furrows down his cheeks.

The Apostle Peter's denial is a constant lesson and an edifying warning to us sinners. There is no sense in grieving over the Apostle Peter. Today he stands in the light of God's face. What we should do is to worry about ourselves.

If the great Peter wavered then how much more we sinners are not immune against falling and spiritual coolness before Christ. Peter, after his fall, rose again and remained the great Peter, but what of us who have forsaken the Lord innumerable number of times and denied Him, shall we remain faithful to Christ? Our denials are not less than

Peter's. Not fulfilling God's commandments—is not this a denial? In Holy Baptism we were wed to Christ and were called upon to preserve in purity the “robe of light”. This promise we have often repeated to the Lord Himself when we repented at Confession and received Holy Communion from the Chalice of Christ. And if we continue to live carelessly, bear ill feeling, censure, are spiteful and angry and do not fulfill the Will of God to keep our mouths and hearts pure, do we not thereby betray the Lord?

Let the example of the Apostle Peter, the example of speedy realization of one's sinfulness and tearful repentance, inspire us, who are weak and infirm, falling into sin at every moment, to perceive our sins and learn to weep over them before the face of the One Whom we offend with our wilfulness.

What can protect us from what happened to Peter? We can be protected from betrayal of Christ by spiritual sobriety. A soldier standing guard is always ready to repulse the enemy. Similarly, a spiritual soldier of Christ, putting on the whole armour of God (Eph. 6. 11, 13), remains immune to the temptations of the Devil. That is why the Holy Fathers teach us to keep spiritual sobriety and bear death in mind.

But if it so happens that we should fall as did the Apostle Peter, we must repent sincerely and with tears beg the Lord for forgiveness.

The voice of our conscience often exposes and warns us, like the crowing of the cock; it does not allow us, as the Blessed Feofilakt of Bulgaria says, to fall asleep and weaken, but says to us: “be vigilant”, “awake, why sleepest thou?”.

And when we, blinded by sin, hear the voice of warning, may our hearts be not hardened and remember that Christ is secretly watching us as He once watched Peter. The Lord's gaze will surely call us to repentance. Knowing our contrition, the Lord will look at us with love and enlighten us with His peaceful Light. Brothers and sisters, let us not stagnate in sin, but rise repentant as did Peter.

In these days of Holy Week, while recalling the Passion of Christ, let us

remember our sins, errors and infidelities to Christ. It is our sins that lead Christ to the Cross. It is for us that He suffers. It is we, as Peter once did, that add to His pain.

May the prayers of the Apostle Peter help us to remember the sacred duty

placed upon each one of us; to be worthy children and disciples of our Saviour. Then, together with Peter who arose, our hearts will dare to cry: *Yea, Lord: thou knowest that I love thee* (Jn. 21. 15). Amen.

Archbishop ANTONIY of Chernigov and Nezhin

Faith and Eternity

In the Name of the Father, and of the Son, and of the Holy Spirit.

Lord, now lettest thou thy servant depart in peace, according to thy word (Lk. 2. 29).

So sang Righteous Simeon after seeing the Lord Christ. The time had at last come for him to depart into Eternity and he left the world with its joys and sorrows. Blessed is the lot of the righteous who depart peacefully to the joy of eternal communion with God. Is it necessary to mention that each one of us asks God for a Christian death, peaceful and serene? Why then do we become confused and tremble not only at sight of death, but even at the remembrance of it? Why is death fearful? Is there any means of averting its horror?

Death is transition from the temporal to the eternal, from the known to the unknown. What makes man fear at death? Everything that binds him to Earth. For, indeed, when man crosses the boundary of this world, he becomes deprived of everything that he is used to and is forced to renounce everything that he is attached to. One, for instance, who has extensive learning cannot count on his knowledge to enjoy exemption when he passes over into Eternity. Man in life is everything; after death, nothing! Can man await death peacefully after this?

But why is death fearful not only for those who have been successful in life but even for those to whom life, despite its being the gift of God, has been a heavy burden? Even such cannot regard death impartially. Here on Earth they are oppressed by misfortunes and griefs. But who will guarantee their future, who will tell them what awaits them beyond the grave? They cannot meet death without trembling.

What destroys the horror of death? Faith. Only living faith, fruitful and

true, faith which *cometh by hearing, and hearing by the word of God* (Rom. 10. 17). Man fears death because he is either exceedingly attached to things he is used to or because he does not know his fate after death. But faith, trust, devotion to God loosen and completely destroy attachments unworthy of Christians.

For a true believer even the ignorance of his future lot is not fearful. Faith, according to the Apostle, *is the substance of things hoped for* (Heb. 11. 1), it reveals the mysteries of the future which are good for a Christian to know for the sake of his salvation. If his natural intellect doubts the truth of immortality, faith resolves his perplexity and shows him that *whosoever believeth in Jesus the Vanquisher of Death will not perish, but have eternal life* (Jn. 3. 15). If he wonders what will happen in the future life with his corruptible structure, then through faith, which comes from the Word of God, he will know that *this corruptible must put on incorruption* (1 Cor. 15. 53), and that his body will become like the glorious Body of our Lord Jesus Christ.

We are fortunate, if we possess a living and active faith and how unfortunate, if we are not warmed by its life-giving strength! Let us believe and firmly trust that the Merciful God, the Lord of Life and Death, will grant us an end "painless, peaceful and unashamed". And then each one of us departing to Eternity may, as did Righteous Simeon, sing triumphantly: *Lord, now lettest thou thy servant depart in peace, according to thy word*. Amen.

Archpriest IOANN Pokrovsky

On Trust in God

In the Name of the Father, and of the Son, and of the Holy Spirit.

It is said that a man's age is not determined by years, but by the state of his soul. Let us recall what our Lord Jesus Christ once said to His disciples: *Be ye therefore wise as serpents, and harmless as doves* (Mt. 10. 16).

This precept was quite unexpected for the disciples. Wisdom in those days paid attention, above all, to the age of men. Christ points out that the path to spiritual maturity lies by way of complete trust in God.

St. Paul says: *Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men* (1 Cor. 14. 20). The organic unity of childhood and maturity is a distinctive sign of a soul living according to the Gospel. We know Christ, the Saviour of the World, both as the Infant of Bethlehem and the Creator of Heaven and Earth. "He is made manifest a Young Child, the Pre-Eternal God," it says in a canticle. What attracts us most in children? Their simplicity and the sincerity of their thoughts and feelings. With the passing of years, the heart hardens, man begins to regard his neighbour only from the standpoint of personal interests and practical advantage. The heart of a child is open more to love, goodness and light. One sometimes hears: "Oh, I am a simple man, if I happen to be rude do not be offended, for such is my nature, simplehearted." Can one approve of such simplicity? Not likely. Simplicity in Christ is not simplification proceeding from spiritual poverty. Christian simplicity is always linked with inner spiritual profundity, reasonableness, tactfulness and humility. Pride is fully excluded. It is rightly said that the gates leading to the Kingdom of Heaven are not only narrow but low: to enter them one must bend down.

Pay attention, brothers and sisters, to the ability of children to forgive. Yesterday's offender may today be his

best friend. But some may say that it is difficult to forgive those who offend and hurt overtly. Indeed, it is hard and sometimes impossible to forgive an offence through one's own strength. But if the *love of God is shed abroad in our hearts by the Holy Ghost* (Rom. 5. 5), then we can do so through the power of the Lord's Spirit. According to our faith we shall be granted grace and love for people whom we would not be able to love by ourselves. This is Christian love, sympathetic love, pity for the man who has offended us; we see the spiritual weakness of the man and pity him for being capable of such an act. If we want to possess inner joy always, we must learn to forgive readily, sincerely as a child, generously as *God for Christ's sake hath forgiven you* (Eph. 4. 32).

A true Christian is a humble disciple of Christ, his Divine Teacher. The Lord, the Word Incarnate and Wisdom, founded for men His Church in which the mentors are prophets and apostles, holy fathers and teachers, who, by word and example, point out to us the road to salvation. They give us true knowledge which spreads over our whole earthly life and our future, eternal life. The Christian in the Church receives lessons from his Divine Teacher with zeal and love. According to the Word of God even a starlets must be like a child in humility and forgiveness, in his trust in and love of God.

A child is a being dependent on his parents. The Psalmist says of Christians too: *I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory* (Ps. 73. 23-24). Therefore, blessed are those who, with childish spontaneity, trust themselves to their Heavenly Father, Powerful, Loving, and Almighty God. Amen.

Father VLADIMIR KLYONIN



PEACE MOVEMENT

CHURCH FOR SOCIETY

COMMUNIQUE

of the Meeting of the Working Presidium of the World Conference:
"Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe"

Moscow, January 3-4, 1984

On January 3 and 4, 1984, a meeting of the Working Presidium and Secretariat of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow, May 1982) took place in Moscow. The present meeting, as a follow-up of the conference, was the second (the first took place on November 24-25, 1982). It was called together to review actions promoting the spread of the ideas of the conference in view of the present aggravation of the situation in the world and to discuss possible joint actions for the presidium to take in the near future.

Thirty-five religious workers from 13 countries of many regions of the world, representing Buddhism, Islam, Judaism, and Christianity, took part in the meeting which was chaired by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe (Russian Orthodox Church) and chairman of the conference's presidium.

An introductory report reviewing the activity of the Working Presidium since November 1982 in the context of the world peace movement was presented by Metropolitan Filaret. Underlining the extreme explosiveness of the political situation in the world, the Metropolitan pointed out the rapid growth of anti-war movement in many parts of the world and the important role played in it by the religious forces. The Metropolitan called upon the participants in the meeting to continue their cooperation and to discuss further practical actions to implement the ideas of the conference.

The report by the Chairman of the Working Presidium opened general discussion. Summarizing its content, we underline some major issues.

(1) Those who took the floor spoke about the importance of the 1982 World Conference, its significant impact on the peace movement and continuing relevance of its conclusions. They stressed the need for religious organizations to continue the work for peace with redoubled energy and persistence, and to promote broader mutual exchange between the believers of the countries whose relationship remains tense in order to help build a world climate of confidence and mutual trust. Religious organizations play an especially significant role in situations where other forms of cultural and academic exchanges are on the decrease.

(2) Equally important was the Round Table Conference on the Economic and Moral Implications of a Nuclear Freeze, convened in Moscow from March 7 to 9, 1983. It helped people see the beneficial economic and moral consequences of a nuclear freeze for states with differing socio-political systems, and understand how it could be a creative first step on the road to disarmament, and serve to create an atmosphere more favourable to improve international relations in our present extremely dangerous state of world affairs.

(3) The participants in the meeting expressed their profound concern for the aggravation of the international situation. Since the previous meeting of the Working Presidium the political

limate in the world has become even more menacing. This period has been marked by a general rise of anti-war actions of truly mass character. New medium-range missiles have been deployed on European soil. The Geneva talks on the limitation of nuclear arms have been wrecked. The future of the other arms control talks is uncertain. A new catastrophic spiraling of the arms race is threatening the world.

(4) In view of the new military-political situation the participants unanimously spoke for the consolidation of the struggle against the on-going nuclearization of the world. The religious forces are called upon to help every step made to remove nuclear threat. This requires the improvement of political and diplomatic relations between the USA and the USSR. The participants in the meeting agreed that this is a crucial issue, and expressed their full support to the proposals and measures to this end. Such detente would, above all, make Europe secure from all types of nuclear weapons. The participants in the meeting saw their duty in calling upon all people of good will, whatever their belief, to come together in a movement for reducing the potential of nuclear confrontation in Europe, for overcoming newly-erected barriers and for returning to the situation existing in Europe before the new spiral of the arms race. The participants in the meeting warn against the danger of an apocalyptic vision of the contemporary situation in the world, leading to an attitude of resignation and fatalism in the struggle against the danger of a nuclear catastrophe, or to a pseudo-religious justification of the nuclear arms race.

The participants in the meeting urgently call upon the Churches, the religious communities and the religious public opinion of the Helsinki Conference member-countries to support by all possible means the Stockholm Conference on Confidence- and Security-Building Measures and Disarmament in Europe due to open in January 1984. The participants call for prayer or the success of the conference and for decisions favourable for creating a situation of confidence and reducing the possibility of a surprise or acciden-

tal war. This will facilitate further decisions to reduce armaments and ease tension between the great powers. As long as the tension remains high, religious people cannot relax their efforts to save the sacred gift of life from nuclear catastrophe.

(5) The expanding arms race excites grave apprehension not only in regard to the quantitative growth of nuclear potential in the world, but also concerning its qualitative leap and the creation of new horrible types of weapons for mass destruction. In this respect the qualitative changes the militarization of the near-Earth space could entail arouse particular concern, and the 38th Session of the UN General Assembly drew attention to this fact, having adopted a resolution on the inadmissibility of using space for military purposes. Therefore a decision was taken to call together in Moscow on April 2-4, 1984, on behalf of the Working Presidium of the 1982 World Conference, a round-table meeting on the prevention of the use of space for military purposes. It was agreed that competent theologians and scientists from different countries should be invited to take part in the round-table meeting.

(6) Unceasing conflicts in different parts of the world cause a great alarm in the present explosive situation. The developments in the Middle East continue to present a potential danger for the world peace. The Arab people of Palestine are still very far from obtaining their self-determination. The hard and not diminishing trials of the Lebanese continue unabated. There is incessant military tension in the South of the African continent, which is being fanned by South African bellicose racism. The tragic situation in Central America and the Caribbean continues, aggravated by recent events in Grenada. It is important to put an end to the constant aggression against Nicaragua.

All this impels the religious peace forces to decisive action to remove the causes of international tension which threaten world peace. Peace within nations and between them may be lasting only if it is based upon justice. This means a possibility of a worthy

life for each person, and all humanity which is the crown of creation. This is expressed by the right of each people to organize their life according to their own will, without outside interference, by the right to follow freely the socio-political structure of society of their own choice.

The present meeting in Moscow was carried out in the atmosphere of brotherly understanding and cooperation and in the spirit of the awareness by the participants of their religious commitment to peace. The participants in the meeting were received by His Holiness Patriarch Pimen of Moscow and

All Russia who extended his greeting to the eminent religious figures who had come to Moscow to continue their joint work and wished them further success in the sacred service to peace.

In conclusion of the meeting chairman of the Working Presidium Metropolitan Filaret gave a dinner in honour of the participants.

The participants in the meeting expressed their heartfelt gratitude to the Russian Orthodox Church for the hospitality and to religious communities for their support and cooperation in the cause of peace.

SOVIET-FRENCH COLLOQUIUM

A Soviet-French colloquium on disarmament and ways of promoting peace was held at Moscow's House of Friendship from January 24 to 25, 1984. It was sponsored by the USSR-France and France-USSR friendship societies and attended by more than one hundred prominent public representatives of the two countries. Metropolitan Aleksiy of Tallinn and Estonia, member of the Holy Synod, took part in the colloquium and spoke in the debates on the theme "The Russian Orthodox Church and Problems of Disarmament".

The Russian Orthodox Church and Problems of Disarmament

Esteemed participants in this meeting,

Dear friends,

There is one topical question which preoccupies, alarms and unites us all who are present today in this hall: How to preserve peace and save life on Earth from utter destruction, how to remove the cancer on the body of mankind which is consuming its biggest and best forces and gives nothing in exchange but hunger, poverty, suffering and death? It is really heartening to realize that in our days this awareness has become truly universal!

But there are forces in the world opposing this beneficent process, trying to make people forget the tragic experience of two world wars which brought incalculable suffering to many millions of innocent people. It pains us to observe the rousing of military hysteria, distrust and suspicion which not only erects barriers on the road to the development of just and truly human relations among states and peoples, but distorts the very spirit of humanity,

perverts the hearts of men, obscures their minds and weakens their will. And yet, we are convinced that the forces of peace are stronger than the forces of war. Everything depends on the unity of the former and their purposefulness.

Over the past few decades our Russian Orthodox Church has been most actively engaged in the peace movement. At present we have a clear theological substantiation for our peacemaking and definite experience in cooperation with all peace-loving forces. Representatives of our Church are doing all they can to contribute this experience and understanding of our social calling to the peace movement of our time. At the same time, we welcome all positive achievements in this field of our brothers and sisters, members of the Protestant Churches of Europe, Asia, Africa, the Americas, as well as of the representatives of the Roman Catholic Church.

Whereas at the start of the peace movement the task of religious workers

was to substantiate our Christian involvement in the cause of international peace, the demand today is that Churches take a definite stand on various and sometimes very complicated issues of the present international situation, one of which is certainly the problem of disarmament.

We see the roots of the perilous arms race, which is fraught with catastrophe for all life on Earth, in the thesis according to which "nuclear deterrent" is the sole and reliable guarantee of peace. Can military superiority ensure international security? No, it cannot, and relying on the military factor, on the threat of force inevitably creates a temptation to use this force as an instrument of practical policies, thus heightening the risk of a military conflict.

We, children of the Russian Orthodox Church, true to the behest of Christ the Saviour to be peacemakers (Mt. 5, 9), resolutely reject the views of those who try to convince people that force and arms have always resolved and will resolve everything. We are convinced that peaceful life can and must be founded, not on arms and intimidation, but on respect of the rights of all men, on the assertion of men's freedom and justice. On our part, we are doing our best to cleanse the hearts of men of the very idea of nuclear war, trying to create in their relations an atmosphere of peace, a moral climate which will rule out any attempt on human life and property.

That is why unacceptable for us is the deployment of new US nuclear missiles which has been started in some West European countries and which further erodes international security instead of strengthening it. We condemn it as a dangerous step leading to catastrophe. Allegations of "Soviet threat" cannot be taken seriously. The Soviet Union is doing all it can to prevent the further spiralling of the arms race.

We, Christians, living in the Soviet Union, declare with full responsibility that our people, who have experienced so much suffering from wars, and our state do not want another war.

We welcome the convocation of the Stockholm Conference on Confidence- and Security-Building Measures and

Disarmament in Europe and wish it every success. Dialogue and cooperation alone can eliminate perilous distrust and futile rivalry among nations and create instead more favourable conditions for the material and spiritual advancement of mankind, the goal of our religion, the ideals which we profess teach us to strive for.

It stands to reason that the objective of durable and stable peace cannot be achieved easily and through the efforts of any one state, one Church or anti-war organization. We, therefore, ardently call everyone to a dialogue and concerted action for peace.

Members of our Church are working incessantly towards this end. Saving mankind from nuclear menace was the subject discussed by the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" convened in Moscow in May 1982 on the initiative of His Holiness Patriarch Pimen of Moscow and All Russia. At this conference, representatives of hundreds of millions of believers all over the world called on the participants in the Second Special Session of the UN General Assembly on Disarmament-1982 "to take resolute action to stop the arms race to cleanse our Earth from the blight of nuclear weapons". The appeal was repeated by the Primate of our Church, His Holiness Patriarch Pimen, when he addressed the UN General Assembly session in June of that year.

A round table conference on economic and moral implications of a nuclear arms freeze held in Moscow in March 1983 on the initiative of the World Conference Working Presidium also produced good results.

I am happy to be able to state that the World Conference Working Presidium has decided to hold in March 1984 another round table meeting to discuss the urgent problem of preventing the militarization of outer space.

These are just some examples of the manifold peacemaking efforts of our Church carried out recently.

Dear friends, in conclusion I would like to point out that all the children of our Church are fully aware of their responsibility for the destiny of world peace and life on Earth and will tirelessly

ly follow after the things which make for peace, and things wherewith one may edify another. (Rom. 14. 19). We shall continue to broaden and develop the involvement of our Church in peace-making and her cooperation in this field with all genuine peace-loving forces, including, naturally, our French brothers and sisters.

We know that your wonderful country can do a great deal to consolidate peace and promote peaceful cooperation in Europe. The traditional friendship,

which has been so beneficial for our peoples, must inspire us to continue our common efforts for peace.

May the blessed time draw near which is the dream and aspiration of all men of good will, when the threat of nuclear catastrophe will disappear once and for all and there will be no nuclear or any other weapon left on Earth!

Thank you for your attention.

Metropolitan ALEKSIY of Tallinn and Estonia

COMMUNIQUE of the CPC International Secretariat Prague, January 16-20, 1984

At the invitation of the CPC Regional Association in the CSSR, the regular winter meeting of the CPC International Secretariat took place in Prague on January 16-20, 1984. In the presence of leading representatives of the member-Churches in the CSSR, the International Secretariat's meeting was opened with a prayer led by Dr. Jan Urban, Chairman of the Brethren Church Council. In the name of the CPC Regional Association in the CSSR, its secretary, Protopresbyter Docent Dr. Jaroslav Šuvarsky, Chancellor of the Metropolitan Council of the Orthodox Church in the CSSR, greeted the participants.

The participants from 14 countries listened to the report of CPC General Secretary, Dr. Lubomir Miřejovský, in which he analyzed the present international situation and characterized it as a crossroad in human history. Dr. Miřejovský emphasized that "the present polarization is, therefore, between those who believe that only by adhering to the principles of peaceful coexistence the problems of the contemporary world can be solved, and those who trust in military confrontation and refuse to see that in a nuclear age such a confrontation could end in global annihilation".

Further, the CPC General Secretary informed the members of the Interna-

tional Secretariat of the movement's activities since the last IS meeting (West Berlin, September 1983); in the presentation of the main tasks of the CPC, he emphasized the importance of the study work. He stated: "We must therefore, pay close attention to our study work and to the ways and means of placing the results of our work at the disposal of the Christian public. We should be able to reach decisions and understanding which would pave the way towards realistic solutions that acknowledge the principles of the parity and equal security of all nations."

An important part of the movement's total activity is formed by the action of the member-Churches and regional assemblies. It will be necessary to direct our attention to them, so that "the dispersion and influence of this work could become more closely related to its [every single group's] own identity yet remain closely connected to our [CPC] international structure".

The participants listened to a report by Ambassador Dr. Jaroslav Zantovsky of the CSSR Ministry of Foreign Affairs. The ambassador concentrated his speech on an analysis of the causes of the present tense international situation. The causes are mainly due to the changes in the positions of the U.S. government, with which the military-industrial complex has gained greater influence to reach its main goal of military superiority over the USSR and

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its allies. Ambassador Dr. Zantovsky also spoke of the possibilities and limits of the Stockholm Conference on Confidence- and Security-Building Measures and Disarmament in Europe, and expressed his conviction that despite alarming developments, humanity will be wise enough not to allow the conversion of our planet into a nuclear grave for humankind.

In the following discussion, as well as in the reports on the situation in the individual regions, the IS members unanimously emphasized that in view of the growing danger of war, it is now necessary to increase the joint efforts for peace and to exert strong pressure on politicians and governments, so that they undertake steps to remove arms build-up and save the world from annihilation.

The IS members welcomed the latest declaration of the CPC leadership to the opening of the Stockholm Conference. The conference begins at a time when Europe is in a position without precedent—that of being threatened by a nuclear war. The stationing of Pershing II and cruise missiles that has begun in Western Europe is a heavy burden for the conference work in Stockholm, which has as its essential concern the realization of the decisions of the Final Act of the 1975 Conference on Security and Cooperation in Europe: to adopt effective measures, which through their scope and nature, represent steps to finally achieve complete and general disarmament under strict and effective international control. The abolition of all chemical weapons, a nuclear freeze, the formation of nuclear free zones and the demilitarization of outer space would also serve the realization of this goal.

The International Secretariat furthermore determined with satisfaction that all of these proposals are increasingly being received with understanding in the developing countries. The escalation of the arms race—especially in Europe—is not only an immediate threat to peace and life, but also worsens the chances for life of the people already living in poverty, both in Third World countries and also in many developed countries, and only brings profits to the TNCs and, above all, the entire mi-

litary-industrial complex. The people of the Third World, therefore, see detente and disarmament as an ethical imperative that has priority at the present and they know that there is no alternative.

In further discussion the opinion was expressed that next to the missile-stationing in Western Europe with its gravest consequences, the present US policy of intervention that is so apparent in Grenada, Central America and the Middle East, represents a massive danger to global peace. The international secretaries welcomed the declaration of the CPC leadership against the US invasion of Grenada; it was stressed again that the US must remove its troops from this island-state and respect democracy and independence. The actions of the Contadora Group were appreciated, and it was emphasized that any act of interference in the internal affairs of the countries of this region cannot be justified. The involvement of many US Christians in playing a peacemaking role in Central America was noted with gratitude.

One of the most important tasks that faces the entire movement is the intensive preparation of the Sixth ACPA, which will take place in Prague on July 2-9, 1985. All future CPC actions will be directed towards preparing the assembly's participants for the forum's work, so that it will be a step forward in the strengthening of peace work and will help mobilize all the forces which endeavour to save live.

The International Secretaries discussed the preparations of important actions that the CPC will carry out in the near future, for example, the Working Committee meeting which will take place in the GDR on April 9-13, 1984, with the theme "Greater Threat of War—Greater Work for Peace". They also dealt with different aspects of CPC cooperation in the UN framework, as well as with ecumenical groups and with peace organizations.

The head of the Secretariat for Church Affairs at the Office of the Prime Minister of the ČSSR, Vladimír Janku, gave a reception in honour of the IS meeting participants, at which leading representatives of Churches

and Christian peace organizations in the CSSR were also present.

The members of the International Secretariat expressed their thanks to the CPC Regional Association in the CSSR for the warm hospitality and the creation of a good working atmosphere that promoted the constructive progress of the meeting.

* * *

Participating in the work of the International Secretariat were Bishop Sergiy of Solnechnogorsk, Deputy General Secretary of the CPC, and Archpriest Georgiy Goncharov, representative of the Russian Orthodox Church to the CPC in Prague.

COMMUNIQUE

on the Visit to Moscow by Kazimierz Morawski, President of the Christian Social Association in Poland

Kazimierz Morawski, President of the Christian Social Association in Poland, a member of the Sejm and of the State Council of the Polish People's Republic, Vice-Chairman of the Board of the Poland-USSR Friendship Society, and Evgeniy Chikvin, leader of the Bialystok branch of the Christian Social Association, stayed in Moscow from January 29 to February 1, 1984, at the invitation of the Department of External Church Relations of the Moscow Patriarchate. The purpose of the visit was to consider questions of cooperation between the Russian Orthodox Church and the Christian Social Association in Poland.

Christian Social Association in connection with the 40th anniversary of the Polish People's Republic.

During the discussion both sides took note, unanimously and with particular anxiety, of the growing danger of a nuclear conflict due to the deployment of new American nuclear missiles in Western Europe; of the dire consequences to international life of the new spiral in the nuclear arms race started as a result of the NATO countries' reckless re-armament decision.

In this connection K. Morawski, on behalf of the Christian Social Association, stated their full support of the Statement of the Heads of Churches and Religious Associations in the Soviet Union, dated November 27, 1983, on the increasing danger of war as a result of the US policy of forcing the nuclearization of Western Europe and containing an appeal to all believers to increase their efforts to save the sacred gift of life.

Both sides stressed that the critical situation in Europe dictated an absolute necessity to intensify further the peacemaking efforts of Christians in the USSR and the PPR, as well as in other countries of Europe and North America.

Representatives of the Christian Social Association supported the recent decision of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" to convene an International Round-Table Conference on "Space Without Weapons" in Moscow from April 2 to 4, 1984.



"Thou didst descend into the nethermost parts of the earth, O Christ, and didst shatter the bonds eternal which held the prisoners in captivity; and after three days Thou didst rise again from the grave, like Jonah from the whale" (hirmos of the 6th Canticle of the Paschal Canon)

*"Descent into Hell"
Late 14th century icon, Moscow School*



His Beatitude Metropolitan Vasiliy of Warsaw and All Poland being received by His Holiness Patriarch Pimen of Moscow and All Russia on February 6, 1984



His Holiness Patriarch Pimen of Moscow and All Russia receiving the President of the Christian Social Association in Poland Kazimierz Morawski, member of the Sejm and the State Council of the Polish People's Republic, and Eugeniusz Czykwin, leader of the Bialystok branch of the association, January 31, 1984



September 27, 1983. Metropolitan Antony of Leningrad and Novgorod congratulating His Holiness Supreme Patriarch-Catholicos Vazgen I of All Armenians on his 75th birthday, during the solemn meeting at the patriarchal residence in Holy Echmiadzin



Solemn meeting devoted to the 75th birthday of His Holiness Supreme Patriarch-Catholicos Vazgen I of All Armenians at the patriarchal residence, September 27, 1983



September 25, 1983, Holy Eucharist. Guests of honour at the feast. The first row: Bishop Emilian of Alba-Iulia (Romanian Orthodox Church), Metropolitan Antony of Leningrad and Novgorod, Metropolitan Teoctist of Moldova and Suceava (Romanian Orthodox Church), Canon Victor de Vaal, Dean of the Canterbury Cathedral, and Bishop Henry Hill (Anglican Church, Canada)



September 25, 1983. The Office of the Consecration of the Holy Chrism. The square before the Cathedral Church of Holy Eucharist, crowded with believers



September 25, 1983. His Holiness Supreme Patriarch-Catholicos Vazgen I of All Armenians consecrating the Holy Chrism. Left—His Beatitude Archbishop Shnork Galustian, the Armenian Patriarch of Constantinople



At the Eternal Flame to the Armenians—victims of the 1915 genocide. Erevan, September 25, 1983



January 15, 1984, Sunday. Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Archbishop Pitirim of Volokolamsk and Bishop Serafim of Zurich concelebrating Divine Liturgy in the Chapel of the Nativity of the Blessed Virgin in the Representation of the Russian Orthodox Church at the WCC in Geneva (above). Below: Metropolitan Filaret responding to the greetings of Protopresbyter Prof. Vitaliy Borovoi Representative of the Russian Orthodox Church at the WCC and the Rector of the Chapel of the Nativity of the Blessed Virgin in Geneva



MEETING OF THE WORKING PRESIDIUM OF THE WORLD CONFERENCE:
"RELIGIOUS WORKERS FOR SAVING THE SACRED GIFT OF LIFE
FROM NUCLEAR CATASTROPHE"

January 3-4, 1984, Moscow



Above—left to right: Metropolitan Paulos Mar Gregorios of Delhi (Syrian Orthodox Church, Catholicosate of the East, India), the Rev. Sergio Arce-Martinez (Presbyterian Reformed Church, Cuba); Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Chairman of the Working Presidium; A. S. Buevsky, Executive Secretary of the Department of External Church Relations of the Moscow Patriarchate; Father Fernando Cardenal (Roman Catholic Church, Nicaragua). Below—the participants in session





Jesus... riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded (Jn. 13. 3-5)

"Washing of the Feet", 16th-century icon

Both sides noted with deep satisfaction that cooperation between the Russian Orthodox Church and the Christian Social Association and the extension of this cooperation would serve to strengthen friendly relations between our peoples and our states.

On January 30, the guests from Poland visited the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries and were received by Z. M. Kruglova, chairperson of the union's presidium.

That same day, K. Morawski and E. Chikvin met V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

KAZIMIERZ MORAWSKI,
President of the Christian Social
Association in Poland

and P. V. Makartsev, vice-chairman of the council.

On January 31, Kazimierz Morawski and Evgeniy Chikvin were received by V. P. Ruben, Chairman of the Soviet of Nationalities of the USSR Supreme Soviet.

Later in the day, the delegates had an audience with His Holiness Patriarch Pimen of Moscow and All Russia. Present during the audience was Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate.

On February 1, 1984, members of the delegation from the Christian Social Association in Poland departed for their homeland.

FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External
Church Relations of the Moscow Patriarchate

The Conference Continues

"Our conference is not over, the most important work still lies ahead... We must be able to bring the results of our conference home to our communities, our believers and find a common language with all men of good will. Having sown the good seeds, we must cultivate them in order to reap a good crop." These are the final words from a statement by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, which he made at the closing press conference in his capacity as Chairman of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". This interreligious peace forum met in Moscow in May 1982. The more than 18 months that have elapsed since then have fully demonstrated the viability of its ideas and decisions, their importance for ministers of various religions in their work of preaching peace among the millions of faithful in all parts of the world.

Addressing a session of the Conference Working Presidium and Secretariat held in Moscow on January 3-4, 1984, Metropolitan Filaret pointed out that "the conference continues to attract the attention of both religious and secular circles in many countries, and its fruits are discernible in the life of many religious communities." This session, the second since the conference itself, was a fresh manifestation of the unflagging efforts of religious forces for the noble cause of defending peace and saving life on Earth from nuclear catastrophe. The 35 promi-

nent religious figures representing Buddhists, Judaists, Muslims and Christians in 13 countries who attended the session noted the efforts of religious workers to propagate the ideas of the conference and mapped out future joint action in the present deteriorating international situation.

The meeting held seven working sessions chaired alternately by members of the Working Presidium: the Rev. Dr. Sergio Arce-Martinez (Cuba); Canon Raymond Goor (Belgium); Bishop David Preus (USA); Father Fernando Cardenal (Nicaragua); Bishop Dr. Karoly Toth (Hungary) and also the Ven. Daljit Sen Adel (India) and Sheikh Marwan Shego (Syria).

The first working session heard the report by Metropolitan Filaret of Minsk and Byelorussia in which he spoke of the current dangerous deterioration of international relations. Metropolitan Filaret mentioned some specific hotbeds of tension in the world: the Middle East, the Persian Gulf, Southern Africa and Central America, and stressed the extremely tense situation in Europe caused by the US decision to deploy there new medium-range nuclear missiles. He said: "Local conflicts... are monstrous not only because they threaten to escalate into global wars. They are real tragedies, involving the death and suffering of people, the suffering of whole nations whose very existence is threatened".

Metropolitan Filaret noted the role of religious

figures and leaders, the importance of their teaching and prophetic service in the face of the terrible threat of annihilation of all life on Earth. "The hope of our faith does not weaken, despite the threat to peace," he said. "...It is our active religious stand that conditions our peacemaking and anti-war efforts. Indeed, it is an extension of our religious service. Regarding life as a sacred gift, we regard the preservation of life, its defence against dangers that threaten it, to be our sacred duty, a confession in deed of our religions."

In his report Metropolitan Filaret notes the key developments in the movement of religious forces for peace. He describes as successful and fruitful the international Round Table Conference of religious figures and experts on economic and moral implications of a nuclear arms freeze sponsored by the World Conference Working Presidium in Moscow in March 1983. Metropolitan Filaret also spoke of the role in peacemaking played by such inter-Church events as the World Christian Conference "Life and Peace" held in Stockholm in April of 1983 on the initiative of the Churches of the Nordic countries, the 6th WCC Assembly in Vancouver, Canada (July-August, 1983), the most important forum of Christendom last year which discussed ways of promoting peace, and the 25th anniversary of the Christian Peace Conference, the well known religious movement for peace.

Metropolitan Filaret said: "Today one can meet religious figures not only at religious gatherings, but also at other forums which influence public opinion." He spoke of the participation of representatives of religious circles in the World Assembly "For Peace and Life, Against Nuclear War" (Prague, June 1983), and in the Second World Conference-Dialogue for Disarmament and Detente which met in November 1983, in Vienna.

His Eminence Filaret also spoke about the experience of cooperation in peacemaking among the Churches and religious associations in the USSR, their common actions for peace.

He said that messages, reports and statements on problems of peacemaking published and circulated in many Christian Churches in 1983 were of great importance. These documents, he said, not only reflect the stand of Christians of a certain confession, but substantiate it and outline concrete ways of implementing the religious-public ideals of peace. All statements and messages were discussed on a broad basis by members of Churches and were quoted and discussed in the secular press. "Without a doubt, they stimulated still more vigorous efforts on the part of those who want to save the sacred gift of life.

It is obvious that the ethical stand expressed in these religious documents is shared by most people in the world."

Metropolitan Filaret stressed the dangers involved in the military use of outer space and noted one heartening fact: "A fortnight ago the UN General Assembly passed a resolution on preventing an arms race in space, the draft of which had been tabled jointly by a large group of Socialist and non-aligned countries. This fact reaffirmed the will of UN member-countries that the studies and use of space should be conducted only for peaceful purposes."

Having expressed the hope that the efforts of peace champions may bring about an improvement in international relations, Metropolitan Filaret formulated clearly the stand of religious people in the current situation: "We, believers, sincere followers of our religions, cannot improve the world as quickly as we would like, nor can we develop and implement programmes that can save the world today. What we can and must do is to combat sin with prayer and work, take an active part in antiwar and peacemaking activities, work for the good of our brothers and sisters in faith, for the good of all mankind. And we do not lose hope that our efforts will bear fruit. We hope in God, Who gave us life, Who supports this world with His strength and Who calls us to respect as sacred every human life".

During the discussion the participants thanked Metropolitan Filaret for his comprehensive communication, which, in the words of Metropolitan Yuvnenaliy of Krutitsy and Kolomna, offered "an abundant source of themes for discussion".

The discussion was opened by Bishop Dr. Karoly Toth (Reformed Church in Hungary), the President of the Christian Peace Conference. He pointed out that new hotbeds of tension have appeared in the world and stressed that despite the critical situation in Europe "a distinction should be drawn between relations between the Soviet Union and the United States and relations between East and West European countries", since West European countries do not lose interest in developing cultural, and other contacts and trade with the East. Dr. Karoly Toth also stressed the need to have a clearcut definition of "what kind of world we want to see" and "how we understand justice".

Sheikh Marwan Shego represented at the session a member of the Working Presidium, Sheikh Ahmad Kaftaru, the Supreme Mufti of Syria, who could not attend because of ill health. Sheikh Kaftaru's message read out at the session said: "Science is progressing and science has accomplished a great service for mankind, which cannot be denied. It is regrettable, how-

ever, that many scientific discoveries turn into a 'vengeance upon life'. Such things as nuclear and neutron weapons can lead our blessed Earth to destruction..." Sheikh Kaftaru noted in his message a common desire of all religions for peace and stressed that they are called upon to bring people together.

Problems of the African continent were discussed by the Rev. Crispin Mazobere (Methodist Church, Zimbabwe). "In Africa's south," he said, "the Republic of South Africa is playing its game with the assistance of big powers." The South African authorities are trying to provoke hostility in relations between the front-line states, precipitate military conflicts, using the notorious principle of "divide and rule". The Rev. Sergio Arce-Martinez, president of the Evangelical Theological Seminary in Matanzas, Cuba, also dealt with problems of the Third World. He said: "These countries are the victims of aggressive designs of certain powers which want to impose upon them their own policy. When policy is imposed by force, this threatens the sacred gift of life on Earth... This policy from strength will ultimately lead to the destruction of life on Earth. We are fully aware of this and see this on the example of El Salvador, Vietnam and Central American countries. The peoples of these countries are exposed to the daily threat of a strike from a superior enemy".

A representative of the Ladakha Buddhists, Daljit Sen Adel (he represented at the session the Ven. Kushok Bakula, Head Lama of the Ladakha Buddhists and member of the Working Presidium), spoke of the situation in South Asia. He said: "The 45 countries on the shores of the Indian Ocean are constantly under threat from the presence of warships in that region."

Father Fernando Cardenal (Roman Catholic Church) came from Nicaragua, a country where hundreds of innocent people are losing their lives every day. In his contribution he spoke of the main source of trouble in Central America, the US Administration, which "gives money for expanding aggression and for intervention... daily violates the sovereignty of the peoples of Central America".

Speaking of the menace to the world, the Ven. Khambo Lama Kharhugijn Gaadan (Mongolia), President of the Asian Buddhist Conference for Peace, stressed the special danger caused by the US decision to deploy new nuclear missiles in Europe. "In these conditions," he said, "Buddhists are fully aware of the necessity of the countermeasures taken by the Soviet Government in order to ensure peace and stability in the region."

Many speakers at the session referred to the

fresh spiralling of the arms race caused by the deployment of new US missiles in Europe.

Oberkirchenrat Rudiger Schloz (Evangelical Church in Germany, FRG) said, for example: "We, FRG Christians, are pained to see the new step in the arms race being taken". In his view the possibility of stabilizing the international situation lay in the use of at least some of the resources earmarked for the arms race for the needs of the Third World; in this way the hostile sides "would acquire a community of interests".

The chief rabbi of the Moscow Choral Synagogue, Adolf Shaevich (USSR) pointed out: "If the efforts exerted to develop new types of weapons were used for the benefit of needy peoples, this would undoubtedly promote international stability."

Dr. A. S. Buevsky (Russian Orthodox Church, USSR) said: "The new spiral of the arms race undoubtedly differs qualitatively from many previous ones... and its consequences can be quite unexpected and irreversible... Our society regards the deployment of new US missiles in Europe as an added threat, increased risk of a nuclear war and violation of the existing strategic balance."

"The whole world protests against this action", this view on the deployment of new US nuclear missiles in Europe was expressed by the Ven. Manadagama Wipulasara, President of the Buddhist Congress and the ABCP National Centre in Sri Lanka.

Bishop Dr. David Preus (American Lutheran Church, USA), said that the majority of the people in the United States were also worried by the prospect of a nuclear catastrophe and were discussing ways of preventing it. In order to do this it is absolutely necessary that there be an improvement in political relations between the United States and the Soviet Union, he said. Dr. Preus noted that it would be desirable to go back a little in international relations towards unilateral positive steps on the part of great powers.

Many session participants also spoke of the threat created by new types of weapons.

Metropolitan Paulos Mar Gregorios (Syrian Orthodox Church, Catholicosate of the East, India) said: "We are on the brink of a new generation of weapons, such as electromagnetic pulses charged with nuclear energy, laser and radiation weapons which are to be deployed in near-Earth space".

Metropolitan Paulos Mar Gregorios discussed in detail new types of space weapons, stressing the danger they represent: "If outer space is crammed with all these artificial satellites, the population of the Earth has every reason to feel

itself extremely vulnerable, for some of the electronic and photo surveillance satellites can detect movements and locate objects the size of my palm. They are also capable, in principle, of destroying me without warning by means of radiation propagating with the speed of light. I think people have the right not only to know what is going on, but to say their resolute 'No' when lethal weapons are targeted at all mankind."

The session participants proposed holding a round table meeting of religious figures with the participation of scientific experts on the problem of deployment of weapons in space and the resulting threat.

Dr. Lubomir Miřejovsky (CSSR), the CPC General Secretary, said: "I am for the idea of holding a round table in keeping with the tradition according to which our 1982 Conference was conducted.... It is our duty to draw the attention of all religious circles to the danger with which new technology is fraught."

While discussing all these new sources of danger appearing in the world, the participants, however, expressed a hope that crises could be overcome and that there could be a return to the policy of detente and improving the international climate.

"The year 1983 will go down in history as a sad year, a year of growing tension," said A. M. Bychkov (All-Union Council of Evangelical Christians-Baptists, USSR). But there are "two rays of light that support our hope". They are the successful conclusion of the Madrid meeting and of the session of the UN General Assembly. A. M. Bychkov said he regarded the forthcoming discussions in Stockholm as a concrete possibility of improving international relations. This optimism was reiterated by many other speakers.

Canon Raymond Goor (Roman Catholic Church) said: "As representatives of religions, we must believe in the future. We must not forget that despair and anguish lead to passivity". Speaking of the tasks of religious forces in protecting the sacred gift of life, he pointed out that they must be bold, courageous and responsible—responsible not only to men, but also to the Almighty.

Many participants spoke of the efforts made by members of their Churches and religious associations to save peace.

Land Oberkirchenrat Reinhold Fritz (Evangelical Church, GDR) spoke of a ten-day peace campaign conducted in the GDR in November 1983 on the theme "Building Peace by the Strength of the Weak". "The strength of the weak," he said, "is the strength of faith, the strength that comes from the belief that in the final analysis there is God over the policy which is made by men".

Sheikh Azam Alyakbarov (USSR) said: "Over the more than 18 months since the Moscow conference, there has been a marked increase in the activity of the peace forces." He spoke of the avenues along which Muslims of the Soviet East directed their efforts for peace since the 1982 World Conference and the round-table conference of 1983 and noted growing contacts with Muslims in other countries.

Metropolitan Yuvhenaliy of Krutitsy and Kolonna (Russian Orthodox Church, USSR) spoke

of cooperation for peace among believers and atheists in the Soviet Union, about the setting up of the Soviet Peace Committee's Commission for Contacts with Religious Circles for Peace, which "will coordinate and enhance our joint peacemaking actions" and efforts of the followers of various religions for world peace.

The Ven. Wipulasara said: "The Sri Lanka Buddhist Congress has existed for the past 16 years and it has always tried to teach our people to value peace.... Our congress is cooperating for peace both inside and outside the country... with Christian Churches and organizations and this cooperation is, of course, very useful."

Dr. Chimidjin Jugder (Mongolia), the ABCP Secretary-General, described the activities of the Asian Buddhists Conference for Peace, stressing its desire to cooperate with all other peace forces. "I am hopeful," he said, "that the leaders of all peace organizations will cooperate with us and assist us in all our initiatives."

Representatives of all religions who attended the session expressed their readiness to cooperate and render mutual aid in their work of peacemaking. The Rev. Dr. L. Miřejovsky pointed out that religious workers were devoting greater effort to the struggle against the threat facing our planet, "It seems to me that this is a truly new phenomenon in human history, since taking part is not just the tradition of one religion, but of all religions; all religious traditions are involved in this movement."

The desire of the followers of all religions to cooperate for the cause of peace was reflected in the communique adopted by the World Conference Working Committee and Secretariat. The document, adopted unanimously after thorough discussion, expressed the common opinion of the participants on key problems of our time. One of its points says that the participants have decided to hold a round table meeting in Moscow in April 1984, on ways of preventing the military use of outer space.

The final part of the communique expressed gratitude to the Russian Orthodox Church for her hospitality. Gratitude to the hosts was also expressed by all the speakers at the session. They gave a high appraisal of the involvement of the Russian Orthodox Church in the peacemaking movement and of the unflagging efforts in this noble cause of her primate, His Holiness Patriarch Pimen, and her hierarchs. They were able to express their gratitude to His Holiness personally during the reception at his residence on January 3.

The members of the Working Committee and Secretariat spoke highly of the publication by the Moscow Patriarchate of the proceedings and materials of the 1982 World Conference.

Many friendly words were said to the hosts during the reception given in honour of the participants by Metropolitan Filaret of Minsk and Byelorussia on January 4. Speeches made by representatives of various religions reaffirmed their desire for unity and cooperation for the sake of their common goal—to save life on Earth. "It is significant," said Metropolitan Filaret, "that our meeting coincides with the beginning of a new year. People always link this time with hopes for the better. May this hope, strengthened by our faith, remain with us always".

I. PROKOFIEVA

Peace Meetings in the Dioceses

Khmelnitsky Diocese On January 9, 1984, Archbishop Agafangel of Vinitsa and Bratslav, Administrator a. i. of the Khmelnitsky Diocese, was awarded a medal and citation of the Ukrainian Republican Peace Committee. The awards were presented by A. A. Gorodetskaya, vice-chairperson of the Khmelnitsky Regional Executive Committee. M. F. Vesny, Executive Secretary of the Khmelnitsky Regional Commission of the Assistance to the Soviet Peace Fund, was present at the function, as well as I. T. Bubyakov, representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers in the Khmelnitsky Region, Archpriest Feodor Polishchuk, secretary of the Khmelnitsky Diocesan Administration, was also present.

A. A. Gorodetskaya, presenting the award, noted the patriotic activities of the clergy and laity of the Khmelnitsky Diocese, who are active participants in the replenishment of the Soviet Peace Fund with donations.

I. T. Bubyakov and M. F. Vesny greeted Archbishop Agafangel.

Archbishop Agafangel spoke in response. He said, among other things: "Participation of the believers in the replenishment of the Soviet Peace Fund is their contribution to the cause of preventing nuclear catastrophe, to the cause of peace and security of nations."

Archpriest FEODOR Polishchuk

Krasnodar Diocese On November 24, 1983, in Krasnodar, a meeting of the clergy and chairpersons of the executive bodies of the Krasnodar Diocese's parishes took place. Its motto was: "Defence of Peace Is the Work of All and Each".

Archbishop Vladimir of Krasnodar and Kuban, assisted by the superintendent deans of church districts, led a moleben in the Cathedral Church of St. Catherine before the beginning of the meeting. The moleben was attended by the clerics of the diocese, representatives of executive bodies and parishes, and a great number of laymen.

The meeting took place in the philharmonic society's hall.

Archbishop Vladimir greeted the presidium members and the participants in the meeting and delivered a report on the contribution of the Krasnodar Diocese to the peacemaking activity of the Russian Orthodox Church.

R. P. Stepanova, Vice-Chairperson of the Krasnodar Territory Executive Committee, informed the participants in the meeting on the perspectives of economic and cultural development of the Krasnodar Territory. Then the floor was taken by I. N. Pozdneyev, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Krasnodar Territory.

A. I. Stroganov, Executive Secretary of the Territorial Peace Committee, informed the audience about the activities of the Soviet Peace Fund and presented the Territorial Peace Committee's awards. Archbishop Vladimir received the badge "To a Peace Champion", many priests and members of parish executive bodies received citations and letters of thanks for their active participation in the replenishment of the Soviet Peace Fund.

The meeting sent a telegram with a brief report on adopted decisions to His Holiness Patriarch Pimen. Telegrams were sent also to V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and to N. Ya. Golub, Chairman of the Territorial Soviet of People's Deputies.

The participants in the meeting adopted the Appeal to All the Believers of the Orthodox Communities of the Krasnodar Diocese, calling them to active struggle for peace and to effective help in replenishment of the Soviet Peace Fund.

In conclusion, M. A. Volokhov, lecturer of the *Znanie* Society, read a lecture on the international situation.

Father GEORGIY Shalimov

Minsk Diocese On October 24, 1983, at the Minsk Diocesan Administration, a meeting of the clergy of the Minsk Diocese was held. Partici-

pating in the meeting were: Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Bishop Afanasiy of Pinsk, Vicar of the Minsk Diocese; Archimandrite Konstantin, father superior of the Zhirovitsy Monastery of the Dormition; Archpriest Mikhail Buglakov, secretary of the Minsk Diocesan Administration; Archimandrite Stefan, superintendent dean of the Zhirovitsy Monastery of the Dormition, and numerous clerics of the diocese. Clerics of the Roman Catholic Church were also present.

V. A. Novitsky, Kandidat of Geography, docent at the Byelorussian State University named after V. I. Lenin, and other representatives of the Minsk public took part in the meeting. I. M. Plakhotnyuk, representative of the Council for Religious Affairs of the Byelorussian SSR Council of Ministers in the Minsk Region, was also present.

In his opening speech Metropolitan Filaret cordially greeted the audience and informed them on the present international situation.

M. F. Egorov, Vice-Chairman of the Byelorussian Republican Commission of the Assistance to the Soviet Peace Fund, spoke on the participation of the Russian Orthodox Church in the movement of the champions of peace and relaxation of international tension. Some clerics of the Minsk Diocese were awarded badges and citations of the republican commission for their active participation in the struggle for peace, disarmament and just relations among nations and personal donations to the Soviet Peace Fund.

Then Metropolitan Filaret read a paper: "Results of the VI Assembly of the World Council of Churches and Their Significance in the Cause of Defence and Strengthening Universal Peace". Vladyka Filaret answered questions on the structure and work of the World Council of Churches and on the preparation and proceedings of the VI WCC Assembly in Vancouver, Canada.

I. M. Plakhotnyuk delivered a lecture: "Freedom of Conscience and the Law".

The participants in the meeting saw the documentary on the 1982 World

Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" and the documentary "The Time Cannot Wait" of the Byelorussian Peace Committee.

M.

Odessa Diocese On December 17, 1983, in the Odessa House of Scientists, an enlarged meeting of the Odessa Regional Peace Committee and the Regional Commission of the Assistance to the Soviet Peace Fund was held.

Writer I. P. Gaidaenko, Chairman of the Regional Peace Committee, delivered a report on the committee's activities. He characterized briefly the present international situation, spoke on the work of the committee and thanked those present for their efforts in strengthening and preserving peace.

Then Metropolitan Sergiy of Odessa and Kherson spoke. He described the peacemaking activity of the Russian Orthodox Church, stressed the grave concern of the believers for the destinies of humanity and expressed confidence that religious peacemakers would multiply their efforts and unite them with the striving of all men of good will to save and preserve peace on our planet.

Metropolitan Sergiy stressed that the clergy and believers of the Odessa Diocese would in the future too work for the good of our Motherland, for saving peace from nuclear catastrophe.

In conclusion, I. P. Gaidaenko presented some participants in the meeting with badges for active assistance to the Peace Fund.

The meeting was attended by the Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko.

Archpriest ALEKSANDR Kravchenko

Rostov Diocese On December 29, 1983, with the blessing of Metropolitan Vladimir of Rostov and Novocherkassk, the annual meeting of the diocesan clergy was held. Among the participants were representatives of the Old Believers' community and of the Armenian Apostolic Church parish in Rostov.

The meeting discussed questions of the

peacemaking activities of the Russian Orthodox Church in connection with the present international situation.

The gathering sent a telegram to His Holiness Patriarch Pimen asking for his primatial prayers and blessing.

His Holiness Patriarch Pimen sent a telegram in response to Metropolitan Filaret. It said: *May the Lord bless your good deeds and purposes, and send His almighty help. Patriarch Pimen.*

The gathering unanimously adopted the Appeal to the Soviet Peace Committee. It says, among other things: "With great satisfaction we greet and approve the decision of the Soviet Peace Committee of December 19, 1983, on the establishment of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace".

An appeal to the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, V. A. Kuroedov, was also adopted, in which the clergy of the diocese assured him that, together with the Soviet Government, all Soviet people and all men of good will they were striving to prevent nuclear catastrophe and stop the arms race.

At the end of the meeting, Metropolitan Vladimir answered numerous questions of the clerics.

Metropolitan Vladimir, superintendent deans of church districts of the diocese, and the parishioners—participants in the Great Patriotic War—laid flowers at the Tomb of the Unknown Soldier and honoured the sacred memory of the warriors.

Archpriest VASILII Zagreba

Ufa Diocese On November 24, 1983, in the conference hall of the Ufa Diocesan Administration, the annual meeting of the diocesan clergy was held. It was devoted to the questions of the defence of peace and participation of the clergy and parishes of the diocese in peacemaking.

P. A. Shaposhnikov, vice-chairman of the Presidium of the Bashkir Republican Peace Committee, and Sh. G. Yuzlikbaev, a lecturer, took part in the meeting. E. G. Baranov, deputy representative of the Council for Religious Affairs of the USSR Council of Mini-

sters in the Bashkir ASSR, was also present.

Bishop Anatoliy of Ufa and Sterlitamak opened the meeting and delivered a speech.

"The Russian Orthodox Church," he said, among other things, "throughout her history has made every effort to preserve and strengthen peace and has educated her numerous flock in the spirit of peace."

The lecturer, Sh. G. Yuzlikbaev, delivered a report on the international situation and on the foreign policy of the Soviet State.

P. A. Shaposhnikov informed the audience about the Regulations of the Soviet Peace Fund and spoke about its peacemaking activities.

Then the gathering was addressed by Archpriest Nikolai Sokolov, secretary of the Ufa Diocesan Administration. He said, among other things: "There are veterans of the Great Patriotic War among us, who know its horrors. The memory of the past inspires us to struggle more actively with the sinister spectre of nuclear catastrophe."

Archpriest Valeriy Mokhov, superintendent dean of the churches of the Ufa Diocese, pointed out that the Church was linked with her people indissolubly, that she had never stood apart from their current needs.

In conclusion, Bishop Anatoliy thanked all those present and the speakers at the meeting.

Archpriest NIKOLAI Sokolov

Vladimir Diocese On October 31 and November 1, 1983, in Vladimir, the annual meeting of the clergy and representatives of executive bodies of the parishes of the Vladimir Diocese took place. Among the participants were A. A. Baranov, secretary of the Vladimir Regional Executive Committee; P. A. Andreyev, Chairman of the Vladimir Regional Peace Committee; and other public figures—A. I. Aksyonova, V. I. Suvorov, A. A. Rozhkov. A. V. Zinoviev, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Vladimir Region, was also present.

Before the meeting, a moleben was held in the Cathedral Church of the Dormition and "Many Years" sung.

The meeting was opened by the information of Archbishop Serapion of Vladimir and Suzdal on the assignation, by the government of this country, to the Russian Orthodox Church of the old architectural ensemble—the St. Daniel Monastery in Moscow. Vladyka Serapion spoke of the cloister's history and the great restoration works and called on the parishes to promote these works with their donations.

In his paper, a member of the Presidium of the Vladimir Regional Peace Committee Archimandrite Aleksiy, secretary to the Archbishop of Vladimir and Suzdal, Dean of the Dormition Cathedral Church, superintendent dean of the churches of the Vladimir and Murom deaneries, described the main directions of the peace movement in 1983, and the Russian Orthodox Church's participation in it. Special mention was made of the Open Message from His Holiness Patriarch Pimen to the President of the USA, R. Reagan. Archimandrite Aleksiy stressed that the Message of His Holiness the Patriarch was read out in many churches of the diocese and found broad response and full support, which was expressed, in particular, by donations made to the Soviet Peace Fund. Later the speaker commented upon the Statement of the President of the Presidium of the USSR Supreme Soviet, General Secretary of the CPSU Central Committee, Yuriy Vladimirovich Andropov, of September 28, 1983.

Archimandrite Aleksiy made a report on the World Conference "For Peace and Life, Against Nuclear War" (Prague, June 21-26, 1983), and on the VI Assembly of the World Council of Churches (Vancouver, Canada, July 24-August 10, 1983). Many clerics and laymen spoke in the discussion that followed.

V. I. Suvorov delivered a lecture on the international situation.

P. A. Andreyev in his speech highly assessed peacemaking activities of our Church, of her Primate, Patriarch Pimen, as well as of the communities and clerics of the Vladimir Diocese. On behalf of the Presidium of the Regional Peace Committee, he presented citations and letters of thanks to more than 60 clerics and laymen of the diocese.

Archbishop Serapion asked A. A. Ba-

ranov to convey to the leadership of the region congratulations on the 66th anniversary of the Great October, and also to say that the clergy and laity of the diocese express their full support and approval of the peace-loving foreign policy of our state.

V. FESTINATOV

Voroshilovgrad Diocese On December 1, 1983, Metropolitan Sergiy of Odessa and Kherson, Administrator of the Voroshilovgrad Diocese, took part in the proceedings of the seminar-consultation of the representatives of the clergy and laity of the Donetsk Region.

The seminar was held in the town of Gorlovka, Donetsk Region. Participating in it were also the secretaries of the district soviets' executive councils of Gorlovka, and A. I. Chaly, lecturer of the *Znanie* Society. L. A. Serpilin, representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers in the Donetsk Region, was also present.

When the seminar's work began, L. A. Serpilin spoke on some aspects of social and economic situation in the Donetsk Region.

A. I. Chaly informed the participants in the seminar about the international situation. He marked the participation of the parochial communities of the Donetsk Region in replenishing the Soviet Peace Fund with donations. Metropolitan Sergiy presented a big report on the peacemaking activities of the Russian Orthodox Church. He pointed out the deep patriotism of the Russian Church, her inherent peaceableness in the spirit of which she educates her flock, and her support of the peace-loving stand of the Soviet Government.

Metropolitan Sergiy presented for consideration of the participants in the meeting the draft of the appeal of the clergy and representatives of the laity of the Voroshilovgrad Diocese to the Soviet Peace Committee in connection with Yu. V. Andropov's Statement of November 24, 1983.

The text of the appeal to the Soviet Peace Committee was approved unanimously by the clergy and representatives of the laity.

Archpriest ALEKSANDR Shokalo

International meeting of theologians and sociologists in Cuba. The Latin American Christian Peace Conference sponsored the second international meeting of theologians and sociologists held at the Evangelical Theological Seminary in Matanzas, Cuba, from November 13 to 19, 1983. Participating were 140 representatives from 27 countries of the Caribbean, South and North America and Europe. The main theme of the meeting was "Christians and the New Society, the Liberation Processes, and Option for Life". Urgent tasks for the Christians of South America were discussed. The participants condemned the US intervention in Grenada and American imperialism. They voiced their support of the people of El Salvador and Nicaragua, who were struggling for national liberation. Archbishop Georgiy Goncharov, representative of the Russian Orthodox Church to the Christian Peace Conference in Prague, attended the meeting.

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Reception in honour of Canon Raymond Goor. On November 24, 1983, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Chairman of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", gave a dinner at his residence, in Perebryany Bor, Moscow, in honour of Canon Raymond Goor, Chairman of the International Committee for European Security and Cooperation and a member of the Working Presidium of the World Conference. Present at the dinner were G. P. Baranovsky, Secretary of the Soviet Committee for European Security and Cooperation; G. V. Akimchenko, a senior staff member of the committee; A. S. Buevsky, moderator of the secretariat of the world conference of religious workers.

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Meeting with a delegation of the anti-war organizations of Denmark. On December 1, 1983, a

delegation of the anti-war organizations of Denmark with Lars Nilsen, a member of the parliamentary group at the head, called at the Department of External Church Relations. It was received by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the DECR, and A. S. Buevsky, Executive Secretary of the DECR. The delegates spoke about the anti-war actions in Denmark. They were informed about the peacemaking of the Russian Orthodox Church and presented with the final documents of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" and with the Statement of Heads of Churches and Religious Associations in the Soviet Union dated November 27, 1983.

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Talk with representatives of the "US-USSR Bridges for Peace" organization. On December 8, 1983, Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations, received a group of representatives of the "US-USSR Bridges for Peace" organization with Clinton C. Gardner, its executive secretary, at the head. They were in the Soviet Union at the invitation of the Soviet Peace Committee. During the talk the guests were told about the life and activities of the Russian Orthodox Church in a socialist society and especially about her peacemaking today. The US guests spoke about the aims and tasks of the "US-USSR Bridges for Peace" and expressed a wish to cooperate with representatives of the Russian Orthodox Church for the preservation and consolidation of peace, and the development of mutual understanding between the peoples of the USSR and USA. Participating in the talk were V. A. Chukalov, a staff member, and V. K. Grezin, a referent of the DECR. On December 14, the group visited the Soviet Peace Committee where it was received by O. S. Kharkhardin, first vice-chairman of the committee. Bishop Sergiy was also present.



ORTHODOX SISTER CHURCHES

The Name-Day of the Primate of the Bulgarian Church at the Bulgarian Metochion in Moscow

On February 3, 1984, the Feast of St. Maximus the Confessor, Heavenly Patron of His Holiness Patriarch Maksim, in the Church of the Dormition of the Most Holy Mother of God at the Metochion of the Bulgarian Patriarch in Gonchary, Moscow, Archbishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations, celebrated Divine Liturgy, assisted by the father superior of the Moscow Monastery of St. Daniel, Archimandrite Evlogiy; the dean of the metochion, representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Archimandrite Kirill; Archimandrite Gavriil, of the Bulgarian Church, postgraduate student of the Moscow Theological Academy; and the church clergy.

Before a thanksgiving moleben, Archbishop Iov preached a sermon. He said that every person, when given a name at Baptism, is assigned a Guardian Angel, who constantly prays for him before the Throne of God. Such a Guardian Angel of His Holiness Patriarch Maksim of Bulgaria is St. Maximus the Confessor, the great defender of the Orthodox Faith from Monothelitism. Archbishop Iov said further, that they have gathered to glorify in church canticles St. Maximus and to pray for the health and many years of the Primate of the sisterly Local Bulgarian Church.

In the 1950s His Holiness Patriarch Maksim, then an archimandrite, was the dean of the metochion. He is a great

friend of our Holy Church, and his primate service is directed to strengthening inter-Orthodox contacts and sisterly relations between the Russian and Bulgarian Sister Churches, to establishing Christian unity, to preserving peace throughout the world and saving the sacred gift of life.

On behalf of His Holiness Patriarch Pimen, Archbishop Iov cordially congratulated the dean of the Bulgarian Metochion, Archimandrite Kirill, on the occasion, and asked him to convey prayerful wishes to His Holiness Patriarch Maksim from the Primate of the Russian Church, and also from the Head of the Department of External Church Relations, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe.

Archimandrite Kirill made a speech after the moleben. He emphasized gratefully the love and respect of the Plenitude of the Russian Orthodox Church, in the person of her Primate and hierarchs, to the Bulgarian Church and His Holiness Patriarch Maksim, and thanked Archbishop Iov, who was the mouthpiece of these feelings on the Feast of St. Maximus the Confessor.

"Many Years" was sung in honour of His Holiness Patriarch Pimen and His Holiness Patriarch Maksim. After the service, Archimandrite Kirill gave a reception. Archbishop Iov and the clerics attended.

Archimandrite KIRILL



WCC Meeting on Programme Priorities in Montreaux

From January 8 to 13, 1984, in Montreaux, Switzerland, there was a meeting of representatives of the WCC member-Churches which discussed the WCC programme priorities for the period between the 6th and 7th assemblies. At the first session of the WCC Central Committee newly elected, at the 6th Assembly in Vancouver, representatives of member-Churches for participation in the meeting were appointed.

The meeting was chaired by Dr. Philip Potter, WCC General Secretary. The participants discussed the working papers of three Programme Units of the World Council, prepared by the WCC staff on the basis of the report by the Programme Guidelines Committee of the assembly: Faith and Witness, Justice and Service, Education and Renewal. They also discussed papers of the General Secretariat, in which the main guidelines for the future work of the council were formulated. They were discussed separately for each programme unit and sub-units, for the General Secretariat and its departments.

Representatives of the Russian Orthodox Church participated in discussions on all programme units and the following sub-units:

"Faith and Witness": Commission on Faith and Order—Protopresbyter Prof. Vitaliy Borovoi, representative of the

Russian Orthodox Church to the WCC in Geneva;

"Justice and Service": Commission of the Churches on International Affairs—A. S. Buevsky, Executive Secretary of the Department of External Church Relations; Commission on the Churches' Participation in Development—Archpriest Vasilii Stoikov, professor at the Leningrad Theological Academy;

"Education and Renewal": Working Group on Women in Church and Society—N. S. Bobrova, staff member of the Department of External Church Relations;

General Secretariat: Relationships—Archbishop Kirill of Vyborg; Communications Department—Archbishop Piterim of Volokolamsk.

The reports were considered at the plenary sessions, approved and submitted to the staff of the World Council of Churches for inclusion in the draft programme priorities which will be submitted to the Executive Committee of the World Council of Churches at its meeting at the end of February 1984. The final consideration of the draft programme of the WCC activities for the period up to the 7th Assembly and its adoption will be made by the Central Committee of the World Council of Churches in early July 1984.

Meeting of the CEC/CCEE Joint Committee

The regular meeting of the CEC/CCEE Joint Committee was held in Luxembourg from February 8 to 10, 1984.

The meeting was chaired by the Rev. Dr. Andre Appel, chairman of the Presidium of the CEC Advisory Committee,

and by Bishop Hans Martensen of Copenhagen, deputizing for Cardinal Basil Hume, Archbishop of Westminster, Chairman of the CCEE, who was absent due to illness.

The participants in the meeting exchanged information about the activi-

ties of the European regional organizations for last year. They thoroughly discussed the questions dealing with the third ecumenical meeting of both organizations which is to be held in Riva del Garda, Northern Italy, from October 3 to 8, 1984. The first meeting of this kind was held in Chantilly, France, in 1978, and the second in Løgumkloster, Denmark, in 1981. The participants were informed about the situation in Northern Ireland, and adopted a 'communiqué on the results of the work.

The next meeting of the CEC/CCEE Joint Committee is scheduled for March 13-15, 1985.

The joint committee meeting was attended by Metropolitan Aleksiy of Tallinn and Estonia, a committee member and President of the Conference of European Churches.

On February 8, an ecumenical service was held in the St. Michael Church, the earliest church in Luxembourg.

That same day, Bishop Jean Hengen of Luxembourg gave a big reception in

honour of the participants in the joint committee meeting. Present at the reception were representatives of Catholic and Protestant parishes in Luxembourg and of public circles of the capital.

On February 10, Metropolitan Aleksiy was received by K. B. Udumian, Ambassador Extraordinary and Plenipotentiary of the Soviet Union to Luxembourg. Participating in the talk was Embassy Counsellor V. M. Egorov.

On February 11, Metropolitan Aleksiy of Tallinn and Estonia visited the USSR Embassy in connection with the demise of Yuriy Vladimirovich Andropov, President of the Presidium of the USSR Supreme Soviet. He paid his last respects to the deceased by observing a minute of silence and signed the book of mourning. Metropolitan Aleksiy expressed his deep condolences to the Ambassador of the USSR, K. B. Udumian, on the demise of the head of the Soviet State. That same day Metropolitan Aleksiy returned to Moscow.

Speech by Metropolitan FILARET of Minsk and Byelorussia Upon Receiving the Degree of Doctor of Theology "Honoris Causa"

Esteemed Rector,
Dean of the faculty,
Members of this distinguished assembly,

1. Permit me to thank you from the bottom of my heart for your kind attention and the honour of conferring upon me by your faculty the degree of Doctor of Theology *honoris causa*. The feeling of deep joy that I experience today stems from both personal considerations and circumstances that are beyond the scope of things personal.

1.1. Speaking of my personal feelings, I cannot hide joyful embarrassment caused by the recognition of my modest labours in the vineyard of Christ. This pleasant feeling is also caused to a considerable extent by the fact that the

honour of recognition is rendered to me by the theological faculty with fine scholarly traditions that belongs to one of the world's most famous universities—Halle-Wittenberg University which bears the name of Dr. Martin Luther. But what is human distinction or merit in the eyes of God? *For what maketh thee to differ from another? and what hast thou that thou didst not receive?* (1 Cor. 4. 7). I stop quoting St. Paul at this point for I think I am sensible enough not to repeat the mistake of the impudent Corinthians. I shall now turn, therefore, from the personal to the public aspect.

1.2. It seems to me that today's event has to be assessed from the ecumenical standpoint as a manifestation of high ecumenical awareness in the Evangelical and Orthodox Churches, as a result of their increased mutual understanding and common views concerning our tasks in the world today. But also in

The presentation ceremony took place at the Theological Faculty of Martin Luther Halle-Wittenberg University in Halle, GDR, on November 15, 1983.

this field, in our ecumenical efforts and achievements, we should always remember that *we are labourers together with God* (1 Cor. 3. 9), *which worketh in us both to will and to do of his good pleasure* (Phil. 2. 13). Therefore I offer, above all, thanks to God for the joy I feel today, that it should be as it is written: *He that glorieth, let him glory in the Lord* (1 Cor. 1. 31).

2.1 Our Dialogue and Aspects of cooperation

I think I shall speak for us all if I say that this assembly, and the reason for it, is one of the results of the theological dialogue between the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR. This dialogue, started in Zagorsk, near Moscow, in 1974, has been developing successfully for nearly a decade at the level of highly competent theologians on both sides and has a rich theological, social and peacemaking content. Anticipating the importance of our theological conversations, His Holiness Patriarch Pimen said back in 1974 that they may become "extremely important for establishing mutual understanding between our Churches in relation to essential questions of their witness and service, and for the establishment and consolidation of their cooperation in the ecumenical sphere and in the peace movement" (1). As we look back on the path traversed, we acknowledge that the conversations have indeed justified that preliminary assessment.

2.2. In the theological sphere the dialogue has stimulated the preparation and presentation of a number of communications which have provided an important contribution to theological research. The dialogue has focused the attention of each side on the theological stand of the other, and the good will and brotherly attitude towards each other helped to eliminate many misunderstandings and misconceptions of historical nature. The dialogue has resulted not only in mutual theological acquaintance, but has revealed concrete things we have in common, as well as concrete divergencies of views.

2.3. The dialogue has provided an opportunity to identify, through the experience of direct community in Christ, a community of our witness and service.

Both one and the other, with the content of preaching the Good News of Christ unaltered, preaching by word and by deed, are revealed in history as a living and changing diversity of concrete witnesses and services which depend on a historical situation. Already at the very beginning of our ecumenical contacts we took note of the fact that our Churches conduct their activities in identical social conditions, which, on the one hand, offers an opportunity for broad contacts and close cooperation, and, on the other, this community of social systems creates a common self-awareness of the members of our Churches and contributes in no small measure to the success of the dialogue. We are convinced that the experience of our communion, while providing a significant contribution to the development of fraternal relations among Christians, has also promoted the development of friendly relations between the peoples of our countries.

2.4. Finally, it also appears to be very important that at all the previous bilateral meetings great attention was given, besides theological problems, to the peacemaking activity of the Church in contemporary society. This quite naturally stemmed from the dual objective of the dialogue between our Churches: to strive for the unity in faith, love and hope and for the unity in the practical service to the needs of the world today.

2.5. Naturally, enough, a theological dialogue conducted over a span of ten years does not embrace all aspects of relations between our Churches, which include frequent exchanges of delegations, exchanges of church and theological publications, ecumenical communion in the Orthodox parishes in Berlin, Weimar, Leipzig, Dresden and Potsdam, common ecumenical and peacemaking activities within the framework of numerous international Christian organizations.

The ecumenical awareness and desire for a rapprochement reveal themselves at many different levels, from the painstaking work of a theologian in the quiet of his study or library (one cannot help recalling at this point the vast amount of research on the Orthodox East which was and is done at your

faculty), and to the festal manifestations of the public. As to the latter, I have in mind the celebrations by the Lutheran world of the 500th anniversary of the birth of Dr. Martin Luther. The Russian Orthodox Church responded to invitations from the Evangelical Lutheran Churches and sent her representatives to these jubilee celebrations. In this jubilee year representatives of our Church attended for the first time the International Congress of Luther scholars in Erfurt.

I think that the approaching millennium of the Baptism of Russ will be a momentous event not only for the Russian Orthodox Church, but will provide another opportunity for developing our ecumenical rapprochement and mutual understanding.

3. Unity in the Church as a Fundamental Problem of the Church

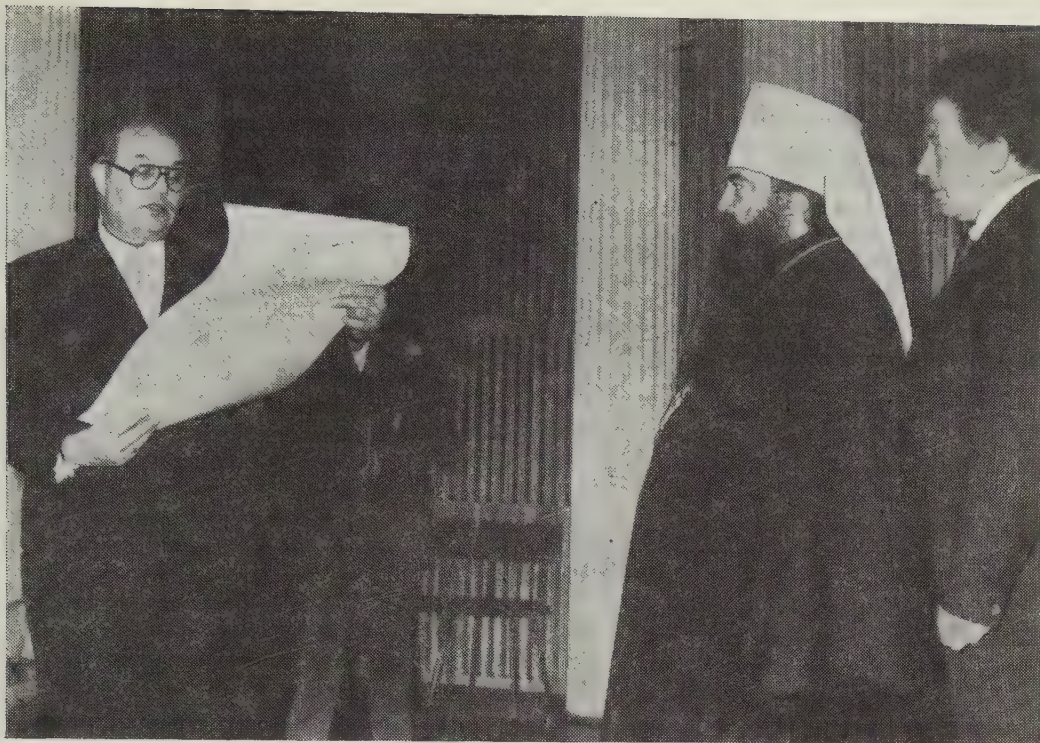
When 1000 years ago the light of Christ's truth shone forth in full brilliance on the banks of the Dnieper, gradually illuminating ever more remote areas of our vast country, ecumenical rapprochement was not on the agenda of Christendom. That does not

mean, however, that the problem of real unity did not exist. Alas, we have to admit that despite the understandable desire to idealize the olden times, the sin of division engendered by human weakness, has been accompanying the Church since the earliest stages of her earthly road. The One Shepherd of the one fold (Jn. 10. 16) prayed to His Father for those who believe unto Him *that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me* (Jn. 17. 21). Here the substantial unity in life and in love is recognized not only as the inner content of the Church, but as the sign of the Church of Christ for the outside world, as her witness of the Son.

3.1. As it was already said, however, because of human weakness, the temptation of Church divisions revealed itself in the Church very early on, so that even St. Paul lamented: *Is Christ divided?* (1 Cor. 1. 13). The absurdity of the situation was only too obvious to him and he directed all his authority as an Apostle, the whole power of his



The assembly hall of the Martin Luther Halle-Wittenberg University, November 15, 1983



Solemn presentation of the degree of Doctor of Theology honoris causa to Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, in the Martin Luther Halle-Wittenberg University on November 15, 1983

theological thought and pathos of his epistolary skill against that temptation. He, so to say, took the first steps known along the path of theoretical and practical ecumenism. I think I shall not be too wrong if I say that St. Paul's ecclesiology developed on his concern for the preservation of the unity of the Church. And it is only natural that in recent years problems of ecclesiology have been the subject of the dialogues between the Russian Orthodox Church and various Evangelical Churches.

3.2. As I see it, the most important achievement in our dialogue with the Federation of Evangelical Churches of the GDR were the results of the Third Theological Conversations held in Kiev in October 1978. I would like to recall that the main theme chosen at that time was "The Sanctifying Action of God's Grace in the Church and Through the Church".

It seems that this theme would have unavoidably touched upon the very core of confessional differences. As it were, however, it was able to show us the

focal point of all the confessional conceptions. As one of the speakers said: "in actual fact, as we turn to the ecclesiastical awareness of all Christendom, we become convinced that the basis of the Christian strength of the human soul, its journey to God and, consequently, of its salvation is the God-Man personality of Jesus Christ Himself" (2). Here we come across the tradition founded in the ecclesiology of St. Paul. Christ is the foundation and touchstone of our ecclesiastical awareness. It was therefore pointed out above all in the communique of the Third Theological Conversations: "The members of both delegations agreed that ecclesiology strives to underline and preserve the Christological aspect and the significance of God's grace in the life of the Church" (3).

4. Church—the Body of Christ

For understanding ecumenical problems, for successful progress along the path of ecclesiastical rapprochement and for an effective witness and service it is absolutely indispensable to elimi-

nate confessional differences in ecclesiology. The first difficulty encountered by a theologian in this field is trying to define the object in question. What is the Church? All numerous attempts to give a rational definition of the Church as an object of external observation are clearly unacceptable. The Church can only be understood through belonging to her. Just like no man *knoweth the things of a man, save the spirit of man which is in him* (1 Cor. 2. 11). An anthropological model depicting man only as an object of rational cognition would present but a shadow of his real self. Man has within himself something invisible and unfathomable, that evades physical identification. But this invisible aspect of human existence can also be cognized. The only thing is that the means of cognition of this invisible aspect of man is not rational logic, but intuition and the symbolism it involves. All this can be fully applied to ecclesiology.

4.1. The Church is not only a definable object, but a self-defining subject. Therefore the most stable, the most reliable and at the same time the most acceptable for the ecclesiastical self-awareness have been and remain the intuitive-symbolic definitions of the Church first given by St. Paul. The Apostle was constantly aware of his organic unity with Christ—*yet not I, but Christ liveth in me* (Gal. 2. 20), and through Christ with all who believe unto Him.

That most profound inner link was the reason why the Apostle described the Church in many Christological images. The most vivid and theologically meaningful image—definition of the Church was: the Church is the Body of Christ. It would be appropriate to note that the teaching of the Body of Christ is developed by the Apostle primarily from the practical need to preserve unity among Christians. Therefore it is not accidental that the christological aspect of ecclesiology is being stressed at theological ecumenical conversations whose purpose is to achieve ecclesiastical unity.

Christ did not divide, but Christians did in a tragic way, people who recognize Christ as the basic meaning of their existence. It is commonly recog-

nized that the main cause of the division of Christians lies in the different Traditions of various Churches. Without taking the risk of jumping at conclusions, I would like to express my own opinion concerning Tradition and its connection with Christology and ecclesiology.

4.2. The Church, defined as the Body of Christ, is permanent in her essence and subject to change, as all living bodies, in her external manifestations. And the essence of the Church is *the fulness of him that filleth all in all* (Eph. 1. 23) that is granted to her by God's grace. This inner life of the Church, her plenitude (Gr.—*pliroma*) of Revelation in Christ does not change and is passed from generation to generation as the sanctifying action of grace. Therefore, as different from common natural traditions, we speak in this case of the Holy Tradition. Church divisions appear when the Tradition of plenitude of the Revelation is mixed with *the tradition of men, after the rudiments of the world, and not after Christ* (Col. 2. 8). But here we must exercise great caution in our judgements.

Sometimes one comes across the radical view that the whole human element of the Tradition is an accidental historical deposit which can be ignored for the sake of external unity of the Church. But it would be wrong, pointing to the invariable nature of the Holy Tradition, to separate it from its variable natural expression, its embodiment in the concrete word of a sermon, in dogmatics, the Sacraments, rites, ethics and Canon Law. The supernatural content and natural expression of Holy Tradition are inseparable. It is only conditionally that we can speak of these two aspects of one reality, calling them, also conditionally, Holy Tradition and Church Tradition.

4.3. Holy Tradition can express itself in a variety of natural conditions. Church Tradition is not accidental, but it is still of a relative nature, depending on the national, cultural, philosophical, state and other distinctions of this or that group of people who have accepted the Truth of Christ. At this point it would again be appropriate to turn to the image of the Body of Christ in which *there are diversities of gifts, but*

the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all (1 Cor. 12. 4-6). The difference in Church traditions (if they adequately express Holy Tradition) cannot be a cause of division of Christians. When such division takes place nevertheless, we are dealing with an ecclesiological misconception. As for *the tradition of men, after the rudiments of the world* (Col. 2. 8), they can be relatively harmless, or can be like malignant tumors on the Body of the Church which have to be removed unconditionally.

4.4. There were two dangers lying in store for the Church on her historical road. One—excessive conservatism concerning Tradition. Very often while preserving together with Holy Tradition also the natural traditions *after the rudiments of the world*, conservatism produced and exacerbated divisions between Churches. The other, and no smaller danger are boundless innovations. A lightminded attitude to Tradition in this case was often accompanied by a challenge to the social consciousness of the Church. Freedom sometimes turned into a temptation *to them that are weak* (1 Cor. 8. 9), and this also produced and aggravated Church divisions.

4.5. Christ did not divide. Christians did by either regarding as absolute the relative forms of Tradition, or by mistaking human tradition for the Holy One, or by denying the importance of Church Tradition in general. Analyzing these problems is the task of future ecumenical research. Today one can state only one thing. We must not visualize the process of union of divided Christendom in the unity of faith as one Church being joined to another, as a unification of the traditions. Truly organic unity cannot be achieved by giving up your own tradition, along the path of unrestricted external influence. Nor can it be achieved on the path of complete isolation of Tradition. Unity in diversity is achieved through loyalty to your own tradition combined with an attentive and respectful attitude to the tradition of others. We have to have a process of mutual study and enrich-

ment. The conditions for this are provided by a patient fraternal dialogue in Christ. We have to treat this dialogue with all seriousness, being mindful of our weaknesses and our responsibility to the future generations and relying on the salutary and salvific power of God.

4.6. But irrespective of the successes or failures of the ecumenical movement, Christians must realize that each of the divided Churches is called upon to reveal to the world the Truth of Christ in the form of her Tradition. Each Church must see to it, first and foremost, that her witness of the Truth be authentic. *In the mouth of two or three witnesses shall every word be established* (2 Cor. 13. 1; Deut. 19. 15). There can be different witnesses who speak different languages. But to be believed, their testimonies must be essentially the same. There are different traditions and different forms of witness. But the authenticity of every tradition and witness is established only by the fruits of the deeds and preaching of those who give witness (Mt. 7. 16): *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance* (Gal. 5. 22-23). We have no other criteria by which to determine the authenticity of witness.

Every historical epoch makes special demands of Christians in their witness and service. God sees the needs of His people and the needs of the human race in general. By His grace He sends to the Church of Christ the action of the Holy Spirit which sanctifies not only the members of the Church but also the outside world. Historical distinctions in the manifestation of the gifts of grace and kinds of service are not accidental, but providentially promote the building of *an habitation of God through the Spirit* (Eph. 2. 22).

5. Peacemaking as a Form of Ethical Church Tradition

Our historical epoch is characterized by profound internal contradictions. The world called to unity in Christ is rallying more and more *after the tradition of men, after the rudiments of the world*. The scientific and technical knowledge unites mankind into a mechanical whole, but does not give it the means of becoming an organic whole.

And now we see that the technically united mankind is on the brink of internal disintegration and self-destruction. In these conditions the role of the ethical Church Tradition in the form of peacemaking becomes exceedingly important. Although the present-day world, brought up on rationalist traditions, is to a large extent a non-Christian world which is outside of the Church, one must not forget that rationalism did not enter Christendom from without. It emerged in Christian Europe and went through a course of Christian education. The best elements of ethical traditions in the present-day world had emerged from the school of Christianity. It is very important that Christian aspirations for peace, goodness and justice are preserved in the world and attempts are made to realize them.

5.1. It goes without saying that Christians cannot regard peace on Earth solely as a result of human efforts. Peace is a gift of Divine Grace. Reconciliation is expressed above all in a harmonious unity of members of the Body of the Church, which is so vividly described by St. Paul in his Epistles. Not in a natural way, *after the rudiments of the world*, but only in Christ can there be a reconciliation between freedom and necessity, personal and public life, between various social groups. This reconciliation must be characteristic of the life of the Church in its internal and external aspects. But the gift of peace becomes a reality only where there is a repentant yearning after God's truth, where Christians exert efforts in *work of faith, and labour of love, and patience of hope in our Lord Jesus Christ* (1 Thes. 1. 3). Therefore peace is not just a gift of God, but also a result of human striving and efforts.

5.2. All this equally applies to Christendom and to the non-Christian world, for *the wind bloweth where it listeth* (Jn. 3. 8). We must not forget that every human striving after peace, goodness, love and justice is pleasing unto God irrespective of the cultural or religious surroundings in which they emerge. Having her own ethical Tradition and the gift of *discerning of spirits* (1 Cor. 12. 10), the Church in a

living dialogue with the world cannot remain indifferent to positive ethical trends within it and must support them. In our time we all observe different Churches pooling their efforts with those of all men of good will in a common desire for world peace. Christians proclaim their readiness "to work together for the benefit of peace without producing any elements of syncretism" (4). We see in this a special action of God's grace.

6. Participation of the Russian Orthodox Church in Peacemaking Service

I would like to take this opportunity to say a few words about the peacemaking service of the Russian Orthodox Church.

Peace begins *where two or three are gathered together* (Mt. 18. 20) in the name of Christ. According to Orthodox tradition, this coming together is chiefly regarded as a liturgical meeting. Liturgy, with the Sacrament of Eucharist as its core, has always been and remains for the Orthodox not only a demonstration of his faith and his life by the Spirit, but a visible source of the invisible gifts of the Spirit, including the gift of reconciliation. The experience of the past few decades shows that Liturgy still remains the main factor of evangelization of our society, the chief channel of grace within our people, the main visible source of reconciliation which begins with peace within a Christian family and within a Christian community. Speaking of Liturgy, one must also stress its educational importance. Education by means of the Word of God and preaching is an indispensable part of a liturgical meeting. One of the central elements of preaching today is education for peace. Oral preaching is continued in print. The main periodical of the Russian Orthodox Church *The Journal of the Moscow Patriarchate* carries in every issue a number of articles under the general heading "Peace Movement".

6.1. *Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house* (Mt. 5. 15). The house that is nearest to us all is our country. Besides the specific Christian ways of preaching and teaching,

the Russian Orthodox Church in our country has at her disposal other means of conducting her witness for peace thanks to the specific position of our Church within the framework of the multinational state in which several Christian Churches are performing their missions side by side and where the main world religions are represented. Our Church has a long experience of ecumenical and inter-religious peacemaking cooperation within the confines of our country.

The Russian Orthodox Church also exerts considerable peacemaking efforts at the international level. In this area our Church has always been doing her best to introduce into the life of the world an element of mutual trust and respect in interstate relations. The Russian Orthodox Church is one of the few religious organizations in the world which has championed the concept of peaceful coexistence right from the start. Today this concept enjoys universal recognition, because we all know that there is no alternative to this idea. In the cold-war years our Church was the first to suggest the idea of easing international tension. Finally, our Church has always been an ardent champion of inter-Christian cooperation in peacemaking. This stand often caused misunderstanding and invited reproaches of political bias. However we see today that peacemaking has become one of the main factors of cooperation among Churches within the framework of numerous organizations and campaigns. One could also mention the traditional, inter-religious peacemaking efforts and initiatives of our Church, including such recent ones as the world conferences of religious workers in Moscow in 1977 and 1982.

6.2. The long-standing cooperation between the Russian Orthodox Church and the Evangelical Churches in the GDR has always proceeded in an atmosphere of fraternal understanding and mutual assistance in every peacemaking initiative.

We value greatly the active involvement of Christians in the GDR in public witness and service: their participation in the life of socialist society, in peacemaking service, in strengthening the brotherly links between our

peoples. A recent manifestation of this recognition and appreciation was the award of the Order of St. Vladimir of the Russian Orthodox Church to Gerald Götting, a prominent public figure and Chairman of the Christian-Democratic Union of Germany.

Over the past few years there has been a sharp deterioration of the international situation with growing political, ideological and economic contradictions between countries. Mankind is facing a grave danger of a holocaustic nuclear war. There is a predominant atmosphere of a general arms race which breeds fear, distrust and animosity. A universal military conflict seems to be probing for ways to become a reality and we see a growing number of national and international outbreaks of armed conflicts that bring death and suffering to millions of people every day.

Concern for preserving the sacred gift of life not only grips the hearts of men, but is embodied in mass and vigorous actions for peace that are unprecedented in history. Christians throughout the world are in the forefront of the struggle against the menace hanging over the planet. A few decades ago this would have been regarded by very many Churches as unbefitting preoccupation with worldly affairs. But now, as was stated in the Message of the Christian World Conference "Life and Peace" held in Uppsala, Sweden: "Christian people not only want peace, they are required to make peace. That means that for the Churches there is no escape from political involvement with all its pains and inevitable compromises" (5).

6.3. The multifarious political involvement of Christians was demonstrated during the 6th Assembly of the World Council of Churches in Vancouver, Canada, in the summer of 1983. Representatives of our Churches took an active part in the work of the assembly and in drafting its main documents. Public statements adopted by that forum, which covered a wide range of burning political problems of our time, reflected the will of hundreds of millions of Christians. These documents are of the remarkably principled and constructive nature and, at the

same time, show great political tact. They offer an example of reaching agreement and unity on the main points, while overcoming differences on some particular issues.

The assembly condemned unbridled militarism, the arms race, practical and theoretical preparations for nuclear war and other sinister aspects of current reality and called on the Churches to take concrete steps to eliminate the threat and discharge the political climate on Earth. In particular, in view of the threat of growth of nuclear potentials in Europe, the World Council of Churches called upon its members to redouble their efforts and convince their governments of the need to reach agreement and give up, before it is too late, the plans of siting additional or new types of nuclear weapons in Europe (6).

6.4. But the months that have elapsed since the assembly have brought us no encouraging results. International tension has continued to grow. One gets the impression that the power of evil, gripped with insane pride, ignoring the voice of reason and the will of the overwhelming majority of people on Earth, is pushing the world to a catastrophe, using lies, intimidation and provocations. The decision to deploy in West European countries new US nuclear missiles came as yet another deplorable manifestation of shortsightedness, irresponsibility and ill will. This decision paved the way to a qua-

litatively new and explosive situation which spells danger not only for people in Europe, but throughout the world.

The world is facing an unprecedented danger. But for us, Christians, this is not the reason to plunge into despair and pessimism. On the contrary, the growing evil in the world prompts us to repent, to take an active stand against evil and consolidate our forces in Christ, Who is the Life of the world. Therefore Christians, who are called upon to be the salt of the Earth and light of the world, are duty bound to become a force that heals every division by sacrificial love granted unto us in Christ Jesus. And that means that every step we take along the road of reconciliation, no matter how small it may seem, is our concrete success in the struggle to restore the lost unity of the Church and of the common human family, which God *hath made of one blood... to dwell on all the face of the earth* (Acts 17. 26).

NOTES

1. *The Journal of the Moscow Patriarchate*, 1974, No. 9, p. 54.

2. Archbishop Mikhail of Vologda and Veliki Ustyug. *Grace in the Church and Through the Church. Zagorsk I-III* (Collection of documents in German. Published in the GDR), 1982, p. 151.

3. *The Journal of the Moscow Patriarchate*, 1978, No. 12, p. 59.

4. *Ibid.*, 1982, No. 6, p. 8.

5. *Ibid.*, 1983, No. 8, p. 49.

6. Documents of the 6th WCC Assembly. Vancouver, 1983. Statement on Peace and Justice, § 16; *JMP*, 1983, No. 10.

DEMISE OF PREZES KARL IMMER

In connection with the demise, on January 3, 1984, of Licentiate Karl Immer, former Prezes of the Evangelical Church in Rhineland, FRG (1971-1981), well-known worker in the ecumenical and peacemaking fields, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, sent a telegram of condolence to Bishop Dr. Eduard Lohse, Chairman of the Council of the Evangelical Church in Germany.

Church Celebrations in Armenia

In keeping with the statute of the Armenian Apostolic Church the Consecration of the Chrism is held once every seven years at her religious centre—Echmiadzin. It is a great ecclesiastical celebration. A great number of hierarchs and clerics of the Armenian Church, as well as Armenian faithful living in the Soviet Union and abroad, are gathered in Echmiadzin to take part in it. Representatives of other Christian Churches are invited, as well as honoured guests.

The regular consecration of Chrism took place on September 25, 1983. The celebration of the 75th birthday of His Holiness Vazgen I, the Supreme Patriarch-Catholicos of All Armenians, Primate of the Armenian Apostolic Church, was timed to coincide with the consecration solemnities.

A delegation of the Russian Orthodox Church went to Armenia to take part in the solemnities—Metropolitan Antony of Leningrad and Novgorod, permanent member of the Holy Synod (head of the delegation); Archpriest Nikolai Smirnov, Rector of the Church of the Martyr St. Ioann the Warrior in Moscow, and lecturer at the Moscow Theological Academy; Hieromonk Nikita, helper to the Assistant Rector of the Leningrad Theological Academy; Ye. A. Karmanov, staff member of the Department of External Church Relations; I. A. Krylov, referent at the Leningrad branch of the DECR; and V. N. Semirov, a DECR interpreter.

On September 24, the delegates were met by representatives of the Armenian Church at Zvartnots Airport. Other participants in the celebrations and foreign guests arrived together with the Russian Orthodox Church delegation.

After settling in at the Hotel Armenia, situated in downtown Erevan, the delegation of the Russian Orthodox Church left for Echmiadzin where they paid their respects to His Holiness Patriarch-Catholicos Vazgen I of All Armenians. Metropolitan Antony and His Holiness Patriarch-Catholicos Vazgen I exchanged greetings.

That afternoon, His Holiness received delegations from the Georgian, Ro-

manian and Bulgarian Orthodox Churches, as well as representatives of the Roman Catholic and Anglican Churches who had arrived for the solemnities.

Following a short and cordial talk, His Holiness invited the guests to the monastery refectory for the evening meal, after which two documentaries were shown—the election and enthronization in 1945 of His Holiness Patriarch-Catholicos Gevorg VI and the election and enthronization in 1955 of His Holiness Patriarch-Catholicos Vazgen I.

Early in the morning on Sunday, September 25, Metropolitan Antony celebrated Divine Liturgy which was attended by members of the Russian Orthodox Church delegation and Archimandrite Kirill, the representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Dean of the Bulgarian Metochion in Moscow.

After breakfast, the delegates and guests left Erevan for Echmiadzin. The weather was warm and sunny. The two peaks of the Ararat covered with eternal snow were visible in the distance—a rare sight. A multitude of the faithful had gathered in Echmiadzin round the cathedral. When the guests stepped out of their automobiles, the people warmly welcomed them with applause, in keeping with Eastern custom. Armenian clerics greeted the guests at the entrance to the residence of the catholicos. Shortly afterwards the clerics of the Armenian Church and the guests—representatives of other Christian Churches—proceeded in procession from the residence of the catholicos to the cathedral church at Echmiadzin accompanied by the ringing of bells. His Holiness the Supreme Patriarch-Catholicos Vazgen I walked at the end of the procession.

Divine Liturgy began in the cathedral. His Holiness took his place on the Patriarchal Throne on the left side, facing the sanctuary. The delegates and guests were given seats of honour to the right of the Patriarch-Catholicos. The service was led by Archbishop Vache Ovsepiyan, Head of the West American Diocese.

The mixed Patriarchal Choir sang prayerfully, with great spiritual uplift. Among the liturgical hymns performed were several solo pieces of classical Armenian music composed by Archimandrite Komitas.

During the Communion of the Clergy a large curtain was drawn before the sanctuary.* After the Communion Hymns were sung, the curtain was drawn back and the officiating hierarch took up the Chalice with the Holy Gifts** from the altar, walked over to the edge of the altar podium, got down on his knees, placed the Chalice on a low stand placed there for the purpose and, in keeping with tradition, began administering Communion with his hand (*intinctio panis*) to the numerous members of the congregation who came up to him.

After the service, the delegates and guests of honour, upon the invitation of His Holiness Patriarch-Catholicos Vazgen I, left for the patriarchal residence in a solemn procession to the ringing of bells.

Only a small portion of the worshippers, who had gathered in Echmiadzin, were able to attend the service inside the overcrowded cathedral, the majority remained outside and heard the service over loudspeakers.

While preparations for the Consecration of the Chrism were in progress and all the participants were being vested, Metropolitan Antony, the head of the Russian Orthodox Church delegation, gave a short interview at the request of representatives of Radio Erevan.

Before the start of the Consecration of the Chrism the clerics of the Armenian Church and the guests gathered at the entrance to the patriarchal residence. Walking in solemn procession, with the guests of honour and His Holiness Patriarch-Catholicos Vazgen I bringing up the rear, the participants in the Consecration of the Chrism proceeded to the cathedral. They carried the Gospel, bejeweled silver pyxes in the shape of right hands with the relics

of St. Gregory the Illuminator and of the Holy Apostle St. Thaddaeus, the Holy Spear, and vessels with the requisites for the Consecration of the Chrism. A high podium was set up before the cathedral porch, on which a large silver vessel filled with myron prepared for the consecration was placed.

Twelve hierarchs headed by His Holiness the Supreme Patriarch-Catholicos Vazgen I formed a semicircle round the vessel. A small male choir was positioned behind them. The guests were invited to take their places on a specially built platform and fenced-off area near the podium. People filled the entire area round the cathedral.

The Order of the Consecration of the Chrism consisted in the alternate reading of Holy Scripture and prayers by all the hierarchs and the singing of hymns. Then His Holiness walked up to the vessel containing the myron and poured into it the Chrism of the previous consecration, as well as the attar of roses sent to him as a gift by His Holiness Patriarch Maksim of Bulgaria, balsam specially prepared from many aromatic ingredients, and red wine. After this His Holiness the Supreme Patriarch-Catholicos Vazgen I immersed crosswise into the myron the cross, and then the right hand of St. Gregory the Illuminator and the right hand of St. Thaddaeus the Apostle.

At the conclusion of the order, His Holiness the Supreme Patriarch-Catholicos Vazgen I read his message to the Armenian faithful. Then all the participants in the celebration reverently kissed the vessel containing the Holy Chrism.*

On that day, His Holiness the Supreme Patriarch-Catholicos Vazgen I gave a dinner at his residence, which was attended by the Armenian clergy as well.

In the evening the guests went to the Spendiarov State Academic Opera and Ballet Theatre, in which the Armenian State Choir conducted by the People's Artist of the USSR, Prof. Oganess Chekidzhian, winner of state prizes of

* There is no iconostasis in Armenian churches.

** The Chalice in the Armenian Church is held by the upper part with both hands.

* For details on the Consecration of the Chrism, see the article "A Great Feast of the Armenian Church" in *JMP*, 1955, No. 12, p. 69.

the USSR and Armenian SSR, and the theatre orchestra performed works by Vivaldi, Berlioz and Schubert.

On the next day, September 26, flowers were laid in Tsitsernakaberd Park at the foot of the monument to the Armenian victims of the genocide in 1915. His Holiness the Supreme Patriarch-Catholicos and clerics of the Armenian Church conducted a short memorial service.

Then the delegates of the Russian Orthodox Church went to Echmiadzin where they saw the Theological Academy. Father Eznik Petrosian, the rector of the academy, showed the guests round the premises under construction, the academy library and lecture rooms, and then invited them to his chamber for a talk. Father Eznik spoke about the reorganization of the Echmiadzin Theological Academy carried out at the beginning of the academic year, about its teaching methods and the publishing activity of the Armenian Church. Metropolitan Antony expressed his satisfaction with the friendly ties existing between the Echmiadzin and Leningrad theological schools and voiced the wish that these ties be maintained in the future and become traditional.

That afternoon, His Holiness the Supreme Patriarch-Catholicos Vazgen I and members of the clergy and laity who had arrived from abroad for the celebrations were received by F. Sarkisian, Chairman of the Council of Ministers of the Armenian SSR, who warmly congratulated the Patriarch-Catholicos on his 75th birthday and on being awarded the Certificate of Honour of the Presidium of the Supreme Soviet of the Armenian SSR, and wished him good health and success in his fruitful work for peace.

A reception was given in honour of the jubilarian by the Council for Armenian Church Affairs of the Council of Ministers of the Armenian SSR, which was attended by members of the Russian Orthodox Church delegation in holy orders. During the reception Chairman of the Council Ruben Parsamian warmly congratulated the Patriarch-Catholicos on his birthday and wished him good health and success in his patriotic activity for the cause of peace. After His Holiness responded, congratulations

were offered by His Beatitude the Armenian Patriarch of Constantinople Archbishop Shnork Galustian, the heads of the delegations of the Local Orthodox Churches, and guests from Beirut.

Addressing His Holiness the Supreme Patriarch-Catholicos Vazgen I, Metropolitan Antony of Leningrad and Novgorod said: "For us this celebration is proof of the extremely fruitful and blessed ministry of Your Holiness. The Russian Orthodox Church has long-standing ties with the Armenian Apostolic Church.... It is a source of particular gratification on this day to hear that His Holiness Patriarch-Catholicos Vazgen I does not feel the burden of his years. And, in the words of the Psalmist, may your youth be *renewed like the eagle's* (Ps. 103. 5).

"We have witnessed the fine relations existing between the Government of the Armenian Soviet Socialist Republic and the Armenian Apostolic Church. These fine relations decidedly raise the prestige of His Holiness Patriarch-Catholicos Vazgen I abroad. Wherever we happen to be abroad we are always happy to come across Armenian parishes, for Armenians always help us during our sojourn with their fraternal assistance and good advice. For this reason we cherish this fellowship not only here, within the Soviet Union, but abroad as well. It is our wish that mutual understanding and good relations with the Russian Orthodox Church continue to develop, so that the Armenian Apostolic Church may grow stronger and serve the cause of peace throughout the world!"

That evening all were invited to see Aram Khachaturian's ballet *Gayane* at the Spendiaryov State Academic Opera and Ballet Theatre.

On Tuesday, September 27, the Feast of the Exaltation of the Holy Cross, Metropolitan Antony celebrated Divine Liturgy, at which the members of the Russian Orthodox Church delegation received Holy Communion.

The day was spent in sightseeing. Our delegation, along with the delegations of the Georgian and Bulgarian Churches, visited the high-altitude Lake Sevan.

That evening a gala meeting was held in Echmiadzin devoted to the 75th birthday of His Holiness the Supreme Patriarch-Catholicos Vazgen I of All Armenians. The hall of the patriarchal residence was filled with members of the Religious Council of the Armenian Church, her hierarchs and clerics, delegates from other Churches, representatives of the public, and guests from abroad. After common prayer and the playing of the Anthem of the Armenian SSR, the Chancellor of the Armenian Church, Bishop Nerses Bozabalian, read a paper on the life and work of the jubilarian.

This was followed by speeches made by the guests, who congratulated the Supreme Patriarch-Catholicos. The first to greet the jubilarian was His Beatitude the Armenian Patriarch of Constantinople, Archbishop Shnork Galustian. On behalf and on the instructions of the government of the republic, His Holiness was greeted by Ruben Parsamian, Chairman of the Council for the Armenian Church Affairs of the Council of Ministers of the Armenian SSR. The congratulatory telegram from V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, was read by a council member, V. S. Volodin.

Addressing His Holiness the Supreme Patriarch-Catholicos Vazgen I, Metropolitan Antony of Leningrad and Novgorod said, among other things: "Your Holiness, His Holiness Patriarch Pimen of Moscow and All Russia has asked me to convey to you his brotherly love and respects in connection with these auspicious dates—your 75th birthday, 40th anniversary of your ordination and 28th anniversary of your accession to the Throne of the Catholicos of All Armenians. His Holiness the Patriarch sends you his message" (see *JMP*, 1983, No. 12, p. 50).

Metropolitan Antony went on to say: "His Holiness Patriarch Pimen asked me to present to you the Order of St. Sergiy of Radonezh, and, as a sign of his constant memory of you in his prayers, the icon of the Most Holy Mother of God. May the Mother of God protect you with Her Veil so that you may serve your Christian Church for many, many years to come!"

To the assembly's applause, Metropolitan Antony pinned on His Holiness the Supreme Patriarch-Catholicos Vazgen I the Order of St. Sergiy of Radonezh, 1st Class, and presented him with an icon of the Most Holy Mother of God.

The jubilarian was also congratulated by Bishop Kirill on behalf of the Armenian Patriarchate of Jerusalem Metropolitan Theoctist of Moldova and Suceava on behalf of the Romanian Orthodox Church; Bishop Khristofor of Margvet on behalf of the Georgian Orthodox Church; Archimandrite Kirill on behalf of the Bulgarian Orthodox Church; Prof. Dr. Ernest H. Sutner on behalf of Cardinal Franz König, Archbishop of Vienna (Roman Catholic Church), and Canon Victor de Vaal, Dean of the Canterbury Cathedral (Church of England).

Speeches of greeting were addressed to the Patriarch-Catholicos by representatives of public and scholarly institutions: V. Amazaspian, Chairman of the Committee for Cultural Ties with Armenians Abroad; on behalf of the Soviet and Republican Peace Committees—composer E. Mirzoyan, Chairman of the Board of the Peace Fund of the Armenian SSR; and S. Arevshatian, director of Matenadaran—the Mesrop Mashtots Ancient Manuscript Research Institute, corresponding member of the Armenian SSR Academy of Sciences.

At the conclusion of the gala meeting, His Holiness the Supreme Patriarch-Catholicos Vazgen I of All Armenians made the following speech.

"This is the day which the Lord hath made; we will rejoice and be glad in it. It is with the jubilation of the Psalmist that I begin this address today, to give thanks to the Lord, Who has granted me many years of life and the possibility to fill my days with meaning and value, so that I was able to devote my energies and efforts to the Holy Church and my people.... I consider it my duty to express my gratitude here to the representatives of hierarchal thrones, heads of dioceses, and to the members of the Supreme Religious Council of our Church, who have been my constant support and loyal associates. I express my profound gratitude to all of you, who have spoken here, and to

the deeply esteemed representatives of the Sister Churches. With your presence and expressions of brotherly love you have filled my heart with delight and Holy Echmiadzin with joy. I express my heartfelt gratitude to the representatives of our government as well as of cultural and scholarly institutions of Erevan for their participation in the present celebrations, and for their words of greeting and appreciation...."

After a short break there was a concert in which the male choir of the students of the Echmiadzin Theological Academy, the mixed Patriarchal Choir of the Echmiadzin Cathedral, soloists, and the Sharakan vocal and instrumental ensemble took part. Religious and secular pieces by Armenian, Russian and Western composers were performed.

At the conclusion of the concert, His Holiness the Supreme Patriarch-Catholicos Vazgen I received the members of the church delegations in holy orders and warmly bade them farewell.

On Wednesday, September 28, Metropolitan Antoniy, the head of the delegation of the Russian Orthodox Church, together with his companions from Leningrad visited the Monastery of St. Gregory the Illuminator and left Erevan that evening. The other members of the delegation spent the day seeing the historical sights of Armenia. Together with Archimandrite Kirill, Canon Victor de Vaal, Dean of the Canterbury Cathedral, and Prof. Dr. J. Suttner, they visited the village of Garni, where they viewed a 1st-century pagan temple recently restored from ruins, and the remains of an early (7th century) Christian church with

the tombstone of Catholicos Mashtots Airapet (9th century).

Then the delegation members went to the Gegard Monastery, one of the most famous monasteries of mediaeval Armenia, where they were met by clerics of the church headed by the rector, Father Egishe Sarkisian. With great interest the guests viewed the 13th century monastery buildings—the main church and its narthex, two cave churches hewn out of the cliff, with an underground spring flowing through one of them, and the crypts. After the excursion of the monastery, the father superior invited the guests into the monastery reception room, where a friendly discussion took place.

On September 29, the delegation of the Russian Orthodox Church visited Matenadaran. The one exhibition hall features only a tiny part of the tremendous collection of manuscripts in various languages which are in the institute's depositories (there are almost 16,000 of them at present).

The delegation of the Russian Orthodox Church left for Moscow that day.

During its visit to the Armenian Apostolic Church, the delegation of the Russian Orthodox Church was shown brotherly care and felt the warmth and benevolence of His Holiness the Supreme Patriarch-Catholicos Vazgen I of All Armenians, and also of the hierarchs, the clergy and laity of the Armenian Church.

The participation of the Russian Orthodox Church in the Church Celebrations of the Armenian Apostolic Church was fresh proof of the invariably fraternal relations existing between the two Churches.

Archpriest NIKOLAI Smirnov

A Delegation of the Theological Schools in Syria and Cyprus

A delegation of the theological schools of the Russian Orthodox Church were in Syria and Cyprus from October 24 to November 6, 1983, at the invitation of the Youth Department of the Middle East Council of Churches. The delegation comprised Archimandrite Augustine, docent at the Leningrad Theological Academy; Hegumen Innokentiy, a teacher at the Odessa Theological Seminary; Archpriest Nikolai Inozemtsev, teacher at the Moscow Theological Seminary; Hieromonk Markell and other Aleksandr Ranne, teachers at the Le-

ningrad Theological Seminary; Father Vasilii Stroganov, a staff member of the editorial offices of *The Journal of the Moscow Patriarchate*; and P. Vishnevsky, a staff member of the Department of External Church Relations.

At Damascus Airport the delegation was met by the Rev. Riad Jarjour, General Secretary of the Youth Department of the Middle East Council of Churches, who accompanied the delegation during its tour of Syria and Cyprus. That same day, the members of the delegation, together with Archbishop Leontiy

of Simferopol and the Crimea and Archpriest Nikolai Dzhikovsky, who had arrived for the celebrations of the 25th anniversary of the Representation of the Moscow Patriarchate in Damascus, had an audience with His Beatitude Ignatios IV, Patriarch of Antioch the Great and All the East.

On October 25, the delegates started on their tour of the country. They went to Haleb and saw the ruins of the Monastery of St. Simeon Stylites. The next day they visited the small town of Risafa associated with the memory of St. Sergius the Martyr. On the way to Risafa they saw the Euphrates Hydro-Electric Station built with the assistance of the Soviet Union. On October 27, in Haleb, the guests were received by Metropolitan Johannes Ibrahim (Syrian Orthodox Church). They also met the Christian students of the Haleb college and university. The leadership of the local Armenian communities gave a luncheon in honour of the guests. In the evening of October 27, the delegation arrived in Homs and was received by Metropolitan Alexios Abdulkarim.

On October 28, the delegation attended the celebrations of the 25th anniversary of the Representation of the Moscow Patriarchate in Damascus.

On October 30, a meeting took place with the Christian youth in one of the parish centres in Damascus. The participants showed great interest in the life of the Russian Orthodox Church and her theological schools. When the talk centred on Syndesmos (the Orthodox youth fellowship), they noted that His Beatitude Patriarch Ignatios had been one of its founders, and G. Habib, General Secretary of the Middle East Council of Churches, its general secretary for many years.

On October 31, the delegation left for Cyprus. On November 1, it was received by His Beatitude Archbishop Chrysostomos, Primate of the Church of Cyprus. The guests visited the monasteries of Kykko, Trooditissa, Stavrovouni, Makherus and of St. Neophytos.

In the evening of November 5, a reception was given in honour of the delegation in Nicosia, it was also attended by G. Habib, General Secretary of the Middle East Council of Churches, and heads of the local non-Orthodox communities.

On November 6, the eve of the 66th anniversary of the Great October Socialist Revolution, the members of the delegation paid a visit to the Soviet Embassy in Cyprus. They left for their homeland on the following day.

Women's Christian Service in the Modern World

The Conference of Christian Women of European Socialist Countries, in which I participated as a delegate from the Orthodox Church of Czechoslovakia, took place in Kiev from April 20 to 25 under the auspices of the Russian Orthodox Church which enjoys recognition throughout Christendom. I would like to take this opportunity to express my gratitude to the representatives of the Russian Orthodox Church for urging women, in the spirit of Christian love and in the tradition of the Early Church, as disciples of Christ, to take part in resolving serious problems of the modern world.

On behalf of the foreign delegates, I can say that the Russian Orthodox Church received us with true Christian love in Kiev. Our work at the conference and our Churches' serious attitude towards it were determined by the active civil spirit and profound sense of Christian responsibility arising from women's divinely-ordained mission in the world.

It was a unique and joyful event for the conference delegates to attend Orthodox divine service, which enabled them to become more deeply acquainted with the Orthodox Church and to understand her better.

The conference considerably expanded our perspective and contributed to mutual understanding. It helped us realize that mutual trust can only be achieved through frank, far-reaching dialogue. We saw that discussion and negotiations are a genuine path to a stable peace, to saving life on this planet, and guaranteeing our children's future. We became aware of the fact that evil is often born of misunderstanding and prejudice. We came to believe in the strength of the simple appeal

uttered by many: "Let there be peace! May there be no more hunger! Let us stop arming!" I regard the appeal to broaden and strengthen ties, overcome prejudice, and uproot "the image of the enemy" as the major result of the conference, which drew together participants from four international ecumenical organizations (the World Council of Churches, the Conference of European Churches, the Ecumenical Forum of Christian Women of Europe, and the Christian Peace Conference). Each step, even the smallest one, in this direction is an achievement.

For us, the conference served as an impulse to work creatively for the good of the Church, family, and society. The conference theme was extremely broad-ranging: "The Witness and Service of Christian Women of European Socialist Countries in the Ecumenical Movement and Their Work for Peace, Justice, and Life".

Women occupy an important and worthy place in the Church, for they are her most numerous and active part. Their religious life and external activity comprise part of Church life without which its plenitude is impossible.

Woman's physical nature is joined in her with the divine spiritual essence, which is the source of her strength. Just as man is necessary in the natural world to determine the direction of creation, so is woman needed by man, to be the mother, the bearer of that which is created and born.

Women participate on an equal footing with men in the cause of man's salvation and in Church life. The creative forces of both men and women are joined in this effort. Women may participate directly with their husbands in salvation, or their participation may be reflected

and in the activity of their husbands, sons, or daughters through the shaping of their spiritual life.

Women bear an equal responsibility with men for all that takes place in the world. If a wife gives way to an evil force aimed at destroying creation or debasing what is beautiful and worthy in terms of Divine Truth, either in herself or in her husband, she ceases to perform her God-given mission and her efforts will lead mankind away from God.

A woman guarantees not only life, but also the longevity of creation, and their intransient spiritual value. There is a saying that a wife devoted to her husband brings him half the world as her dowry.

By her very nature, woman is more capable than man of overcoming herself and becoming the chosen one of Divine Providence. This is the source of her moral power.

The loftiest example of God's choice among women is the Blessed Virgin Mary. Faith in the redemptive power of the virgin-wife is linked to the beginning of human history. A woman who participates in Church life and devotes her entire life to God possesses a great spiritual power capable of saving many people. Many women, including single women and widows, work zealously in the Church and bear witness to her.

The Church blesses the woman as wife in the Sacrament of Matrimony and bestows the grace-filled gift of mutual love and understanding on her and her husband. A woman works together with her husband in creating a family, serving the Church, and contributing to public life. She must be her husband's friend, advisor, and assistant in all his undertakings, as well as a mother. The husband is responsible before God for his wife, and the wife is responsible before God for her husband. During the wedding ceremony the union of man and wife is compared to the union of Christ and the Church: *Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, ... So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, ... This is a great mystery* (Eph. 5. 21-26, 28, 29, 32). One might add to this that many have found the path to Paradise through a loving wife or husband who has found God.

A woman is revered most of all as a mother. Her physical motherhood is associated with spiritual motherhood. The greatest example of spiritual motherhood is the Theotokos, from the very beginning chosen by God to save mankind through Christ, our pre-eternal Mediatrix, omnipresent, sharing the sufferings of Her Son, Christ, our Lord, joyful and filled with clear light through the Holy Spirit, our Redeemer's Mother, Herself the Bearer of

man's redemption and salvation. She is both Christ's Mother and the Mother of Christ's Church.

Our Orthodox sisters in convents and wives of priests (spiritual fathers) are called *matushka* (mother) in acknowledgement of their spiritual motherhood, and this too is our conception of the service performed by these women.

The Orthodox Church thinks highly of woman's mission in the family. As a mother in body, a woman is part of nature, and as a Christian mother she is part of the Church because she takes part in the religious upbringing of her children after their Baptism and in their spiritual growth. The real fruits of motherly love cannot be judged in the mother's lifetime because they manifest themselves also in subsequent generations. There is a wise saying that a child's upbringing begins with his mother's upbringing, perhaps even earlier. We thus return to the idea that woman is predestined in the Church to strive towards Eternity. Woman's importance in the Christian family cannot be judged by the results of "work performed", as is the case with man. Although it is linked with a great many daily affairs, a woman's work is of permanent value. This value is composed of inspiration, joy, pain, devotion, fidelity, suffering, love, beauty, kindness, and charity, as well as heroism and courage.

Women are predestined to give life, and to care for, protect, and nourish all that lives. Woman's work is everything relating to love, kindness, and creation. A home is created by what would seem at first glance an imperceptible and invisible atmosphere of inner harmony, love, charity, and peace, which is a reflection of the Kingdom of Heaven.

Nothing we have said here means that a woman is weaker than a man or that she cannot undertake "great deeds". When the need arises she can replace a man, and there are many examples in the life of both the Church and society to prove it. However, her mission is not to occupy constantly a man's place in life.

The Orthodox Church places an especially high value on woman's role in children's upbringing. The Church regards children as God's gift and equal members of the Church because, from the moment of Baptism, they participate in Church life and receive the grace of the Holy Sacraments. Our children will be bearers of the idea of a new and just social order and spreaders of Christ's teachings after us. Who, if not the mother, is called upon to bring up children in the spirit of service of the Church, Christian morality and responsibility?

At the conference we became aware that the gravity of the world's present situation requires that we should all try especially hard to inculcate in our children not only love for our neighbour, but also for our enemy, repeating the Commandment "Thou shalt not kill" to them. After all, one of the means of struggling against war is to educate children, young people, and all of society in a peace-loving spirit. Love for other peoples, compassion for those suffering, and respect for life and everything which reduces the evil around us can

help us to avert the danger of a nuclear war threatening mankind.

Holy Scripture attests to the special ecclesiastical activity to be performed by Christian women. Our Lord Jesus Christ was born of the Most Holy Virgin Mary and He performed His first miracle at Her request. Many women witnessed the Saviour's acts and spread His teachings. Christ taught them often the Divine Truth and performed more than one miracle at their request. They were near Christ, close to the Truth, always ready to help, to serve, to receive witness, and to bear witness themselves. Women accompanied Christ along the way of the Cross, stood at the foot of the Cross, took down Jesus's body from the Cross, buried Him; and the myrrhophores went to the Saviour's Sepulchre and were the first to bring the glad tidings of His Resurrection. God rewarded their fidelity, courage, and devotion in this way.

In the early centuries of Christianity, the Church asked Christian women to care for the poor, sick, and orphans, to serve at agapae, to take up collections for persecuted and imprisoned Christians, and to help martyrs. Women taught and prepared converts for Baptism, gave counsel to brides before matrimony, and helped priests during Baptism. The most devoted women received the blessing of the bishop for this service and were called deaconesses. Deaconesses played an important role in the 4th-7th centuries, but they gradually lost their significance in the Church. One reason for this was the rise of convents. As Christianity spread, the institution of deaconess gradually disappeared, but public service by Christian women continued and still exists to the same degree in our day.

The Rule of the Orthodox Church in Czechoslovakia gives women the opportunity to play a big role in the life of the community and to guide its life. Women can be members or even chair the councils of elders in the local ecclesiastical communities.

At present our Church is striving to make religious life more profound, to strengthen communities, and to increase the number of people actively working for the Church. Women are making a big contribution in this task. Our last Church Council urged Orthodox women to take an active part in Church life. Women's motherly hands are needed not only to look after the churches, but also to help during the celebration of Divine Liturgy, and in caring for elderly, single clergymen who need help in time of illness and in carrying out their daily pastoral duties and in looking after the church. Our hierarchs also need women's helping hands, for their responsible pastoral activity requires a multitude of important practical services.

We must guide the world God has given to man wisely if we wish to preserve life,

joy, and beauty. The participants in the conference stated unanimously that war and weapons are the enemies of women and children, for they are hostile to Christ's teaching about peace and creation. Just as every mother guards against dangers threatening her children and cares for their health and lives, so a Christian mother must protect the world from the threat of a nuclear holocaust.

Disturbed by the tension existing in the world, Christian women sought to find a concrete solution to problems of concern to mankind at this meeting. One means of struggling against war, they believe, takes the form of protests and demonstrations. Participants in the conference sent letters expressing solidarity to women's peace groups in Western Europe. Another means is international meetings, forums aimed at establishing contacts and conducting dialogues, and the unification of progressive forces. Yet another path, in the opinion of Christian women, is education in the spirit of Christian morality, the defence of genuine values, and the extension of goodness on Earth, for aggressive war is the most extreme expression of evil and sinfulness, and it cannot be halted by words alone. It would be inexcusable irresponsibility to allow Evil to triumph over Good.

The delegates spoke with deep anxiety about the constantly growing expenditures on weapons at a time when somewhere in the world a child dies every two seconds from hunger and illness. The peace struggle is inextricably bound up with the struggle for social justice. For these children, hunger is a deadly weapon.

Convinced of the urgent need to take an active stand for the preservation of our God-created world, many delegates were prepared to enter into joint work with other peace organizations.

The Kiev conference of Christian women was ecumenical and its goal was to take steps towards the unity of Churches. It served to promote the organization of ecumenical groups of women in certain countries, for instance, in Czechoslovakia. The participants will continue to meet regularly in order to resolve the most important problems in the Church and society today.

I would like to express my gratitude to all the conference organizers. The Kiev conference of Christian women created new opportunities for further initiatives and the continuation of activity already begun. We hope to have the opportunity in the future to appeal to mankind's heart and conscience, and to participate in solving all the serious problems in the modern world. Like the myrrhophores, we would like to apply salve to the wounds of the world today.

EVA ŠUVARSKÁ,
the Orthodox Church in Czechoslovakia

Ecumenism in 1945-1961, and the Entry of the Russian Orthodox Church into the World Council of Churches

As has already been pointed out, a consultation was held in Moscow from July 8 to 18, 1948, in connection with the celebration of the 500th anniversary of the autocephaly of the Russian Orthodox Church, attended by the Princes and representatives of the Orthodox Autocephalous Churches (with the exception of the Churches of Constantinople and Cyprus), as well as the Armenian Apostolic Church. Among the questions discussed at the consultation was "The Ecumenical Movement and the Orthodox Church". Archpriest Prof. Ioann Coman (Romanian Orthodox Church) said in his thorough and well-argued paper (read by Protopresbyter Nikolai Kolchitsky): "The Orthodox Church never considered herself alien to the ecumenical movement. Being firmly convinced that she is the prime foundation of true universality, without conceit, but, on the contrary, drawing currents of energy and innermost joy from the realization of this, she considered, and continues to consider, it her duty to take part in ecumenical activity" [3, p. 6]; "The mission of Orthodoxy is to save the Early Christian Tradition in the sphere of doctrine, organization and liturgics" [3, p. 62]; "Orthodoxy must be more united and more organized in the process of the ecumenical movement.... Otherwise Orthodoxy will not be able to play a due role on the front of Christian unity" [3, p. 63].

The next speaker, Metropolitan Stefan of Sofia, Exarch of Bulgaria, also spoke out clearly and convincingly for principled participation in the ecumenical movement, however, only provided it is "alien to political initiatives and free of any external influences" [4, p. 86].

Metropolitan Stefan underscored the importance of Orthodox participation in the ecumenical movement. "We Orthodox," he said, "who incessantly pray for unity of faith' cannot but sympathize with a movement which is doing everything to gather all the Christian Churches under the shadow of the Holy Apostolic Orthodox Church. For this one

must not only be sympathetic, one must work intensively on this" [4, p. 84].

In his paper "The Ecumenical Movement and the Russian Orthodox Church", Archpriest Grigoriy Razumovsky, Deputy Head of the DECR of the Moscow Patriarchate, said that the Russian Church under Divine Providence was carefully observing the activity of the World Council of Churches in the process of formation. Orthodoxy finds unacceptable the formulation of the question of unity on the horizontal rather than vertical plane, which presupposes not the engrafting of fallen ecclesiastical branches to the main trunk of the Church, but the union of all Christian confessions into a completely new, ecumenical Church [5, pp. 90-91].

Archpriest Grigoriy Razumovsky was supported by Bishop Nestor (Sidoruk; †1951) of Kursk and Belgorod, and Archbishop Serafim (Sobolev; †1950) of Boguchar, Administrator of the Russian Orthodox Parishes in Bulgaria. They also spoke out energetically against the Russian Church entering the World Council of Churches.

Hegumen (subsequently Archimandrite) Dionisiy Shambo (Russian Orthodox Parishes in Western Europe) noted the keen interest in Orthodoxy among Protestants. "It seems to me," he said, "that it is our duty, the duty of the Orthodox, to draw nearer to them and give them an opportunity to learn more about us. It is our duty to keep in contact with Protestants, not to mention the ecumenical movement, although even with the ecumenical movement it would be good to maintain contact, unofficially, of course" [6, p. 388].

Archbishop Sergiy (Korolyov) of Vienna, Patriarchal Exarch to Central Europe, marked, in his speech during the debate on the draft resolution, the difference in principle between Orthodox and Protestant ecclesiology; at the same time he noted the inadmissibility of a prejudiced, sharp tone in the polemics on this issue [6, pp. 418-420].

The resolution on the ecumenical question adopted at the 1948 Moscow Consultation notes that its delegates refused to participate in the Assembly of the World Council of Churches in Amsterdam because "the ecumenical movement contemporary to us does not ensure the reunion of the Churches through ways and means of grace" [6, pp. 435-436], but following the theory of creating a sort of "Ecumenical Church", it proclaims "lowering requirements to the condition for union—to mere recognition of Jesus Christ as our Lord". The resolution also notes that the World Council of Churches in the process of formation allowed political considerations to overshadow its activity. It should be borne in mind that the consultation in Moscow was held at an extremely tense period in international relations—at the culmination point of the cold war, in the instigation of which many Western religious figures had taken part. That is why the appeal of the consultation participants to Christians all over the world noted the involvement of Western Christian circles in the fomentation of a new war, with the use of atomic weapons which threatens the very existence of life on Earth. Metropolitan Nikolai of Krutitsy and Kolomna informed Dr. W. A. Visser't Hooft, General Secretary of the WCC, about this in his letter dated August 1, 1948, at the same time pointing out that "this refusal does not mean that we will not take an interest in the activity of the ecumenical movement", and requesting that "we continue to be informed about WCC activity, and that its literature, reports, etc., be sent to us".

The 1st Assembly of the World Council of Churches opened several weeks later, on August 22, 1948, in Amsterdam. It was attended by representatives of the Constantinople, Greek and Cypriot Orthodox Churches.

At the first plenary session of the assembly, Dr. W. A. Visser't Hooft said: "We acutely feel the absence of several great Eastern Orthodox Churches. The WCC Provisional Committee has explained as far as possible to the Orthodox Church of Russia that her full participation would be welcomed."

The Amsterdam Assembly was mark-

ed by a public clash between Prof. Dr. Josef Hromadka, a prominent theologian of the Evangelical Church of Czech Brethren (Czechoslovakia), later the founder of the Christian Peace Conference, and the notorious John Foster Dulles, the inspirer of American power politics vis-à-vis the Soviet Union and the policy of brinkmanship. Both of them represented the topic of Section IV, "The Church and International Disorder". Dr. J. Hromadka worthily rebuffed the brazen antisocialist stand of John Foster Dulles. Dr. J. Hromadka underscored the need for the Churches to help reorganize the old society.

Dr. John Mott (USA), one of the founders of the World Council, was elected an honorary president of the WCC. The presidents were Metropolitan Germanos of Thyateira (Constantinople Patriarchate); Dr. Geoffrey Fisher, Archbishop of Canterbury; Dr. Erling Eidem, Archbishop of Uppsala (Sweden), the Rev. Dr. Marc Boegner (France), Bishop Brolly Ochnam (USA), and Dr. T. Chao (China). The WCC Central Committee membership included Metropolitan Panteleimon of Edessa and Archpriest Prof. Georges Florovsky (Constantinople Patriarchate), Metropolitan Ambrosios of Phthiotis and Prof. Amilkaros Alivizatos (Greek Church) and a number of other Orthodox representatives. Bishop Dr. George Bell (England) was elected Chairman of the WCC Central Committee, and Dr. Franklin Frye (USA)—vice-chairman.

Dr. W. A. Visser't Hooft, one of the most prominent figures in the ecumenical movement, was endorsed as WCC General Secretary. One hundred forty seven Churches and religious associations from 44 countries were incorporated into the World Council of Churches [see: 7, p. 33; 8, pp. 12-13].

The Resolution on Authority of the Council adopted at the Amsterdam Assembly of the WCC says that the World Council of Churches was formed from Churches which recognize Jesus Christ as God and Saviour. They recognize their unity in Him. But they realize that it is their duty to search together for an expression of this unity in life and work. The council wishes to serve the Churches, its founding members, as

an instrument. The council rejects any thought of becoming a special united ecclesiastical structure independent of the Churches. The council sincerely wishes that the Churches could unite more closely in Christ and thus with each other. United by His Love, they will strive constantly to pray for one another and strengthen one another in service and witness, bearing one another's burdens and thereby fulfilling Christ's law [9, pp. 48-49].

This resolution exhibits a positive reaction to several thoughts and decisions of the 1948 Moscow Conference.

Touching upon the results of the Amsterdam Assembly, Dr. Visser't Hooft emphasized in his letter to Metropolitan Nikolai Yarushevich dated October 15, 1949: "The reports in Amsterdam clearly show that the council [WCC] has refused to take sides with any political or social system. For the Churches in the World Council are in accord as regards the Christian truth of Holy Scripture and Tradition that the Lord Jesus Christ is the Sovereign of all human powers and that His sovereignty should be promulgated in all countries and among all men."

"The Amsterdam General Assembly of the WCC completed the process of formation of the ecumenical movement," a contemporary researcher points out. "A governing body, designed to coordinate the further activity of the Christian confessions in their rapprochement, was set up and has begun its work" [7, p. 35]. In this fashion the advocates of pan-Christian unity succeeded to a certain extent in "overcoming the former estrangement and formalizing their movement" (*ibid.*).

In the Constitution of the World Council of Churches, whose headquarters is in Geneva, its functions and aims are formulated as follows:

1. to call the Churches to the visible aim of unity in one faith and one Eucharistic fellowship expressed in worship and in common life in Christ, and to advance towards that unity in order that the world may believe;

2. to facilitate the common witness of the Churches in each place and in all places;

3. to support the Churches in their

worldwide missionary and evangelistic task;

4. to express the common concern of the Churches in the service of human need, the breaking down of barriers between people and the promotion of one human family in justice and peace;

5. to foster the renewal of the Churches in unity, worship, mission and service;

6. to establish and maintain relations with national councils and regional conferences of Churches, world confessional bodies and other ecumenical organizations;

7. to carry on the work of the world movements for Faith and Order and Life and Work, and of the International Missionary Council and the World Council of Christian Education.

The refusal of the Russian Orthodox Church to join the World Council of Churches undoubtedly limited the possibilities of implementing this programme.

Subsequent developments proved the veracity of the Moscow Conference's decision. A number of decisions "implicitly or explicitly condemning" [12, p. 75] the political, economic and social innovations in the countries which had begun to build socialism were taken at a session of the Central Committee of the World Council of Churches (CC WCC) in Chichester, England, in July 1949. At the same time the Russian Orthodox Church appealed to the Catholic and Protestant clergy of the world from the rostrum of the First All-Union Conference of Peace Champions in Moscow in August 1949 "to resist the temptations of the fratricide of Cain and apply every effort to strengthen the God-pleasing cause of peace" (Metropolitan Nikolai. *Sermons and Speeches*. Moscow, 1950, Vol. II, p. 322).

At the CC WCC sessions in July 1950 in Toronto, Canada, in August 1951 in Rolle, Switzerland, and in December 1952/January 1953 in Lucknow, India, several declarations were also made in the spirit of the cold war. Yet trends dictated by a realization of the monstrous danger which thermonuclear war involves, trends towards the establishment of peace and justice for all nations on earth, began to emerge and intensify in the ecumenical movement dur-

ing that period. "Alongside a sense of fear Christian hope lived and strengthened. Clarifying the historical perspective, it enhanced in the ecumenical movement a religious attitude to reality and called Christians to unity of faith and hope. It forced them to think about the destiny of the whole of mankind and the tragic potential of the hydrogen bomb and its inherent negation of the moral order to which man is subordinated" [10, p. 49]. A resolution was adopted at the same CC WCC session in 1951 in Rolle in which Christians were called upon to influence governments everywhere in order to establish a just peace.

Even earlier, in August 1946, at a conference in Cambridge, officials of the World Council of Churches (in the Process of Formation) and the International Missionary Council adopted a decision to form the Commission of the Churches on International Affairs (CCIA). Sir Dr. Kenneth Grubb (England) was the first chairman of the CCIA, and Dr. Otto Frederick Nolde (USA) its first director. The CCIA was registered in 1948 at the UN Economic and Social Council as a non-governmental organization. As stated in the CCIA Charter, the commission is called upon to promote justice and freedom in the world, the development of international law, efficiency in international institutions, respect for the observance of human rights, international control over the reduction of armaments, and the ensuring of economic justice. "The programme of the CCIA's activity," Dr. A. S. Buevsky noted later, "is above all a programme of struggle against militarism, and for disarmament" (report: "The WCC Commission of the Churches on International Affairs").

Upon the conclusion of the 1st Assembly of the World Council of Churches preparatory work began immediately for the 2nd Assembly, slated for August 1954 in the city of Evanston, USA. The main theme of the 2nd Assembly, "Jesus Christ—Hope of the World", was adopted in June 1950 at a session of the WCC Central Committee in Toronto, Canada.

The Russian Orthodox Church assessed duly and positively the document "The Church, Churches and the World

Council of Churches" (known as "The Toronto Declaration") adopted by the Central Committee of the World Council of Churches in 1950 in Toronto, Canada. It says that the World Council of Churches cannot and should not be based on any one definite concept of the Church. It does not predetermine ecclesiological problems. There is a place in the World Council for the ecclesiology of any Church which is prepared to take part in ecumenical dialogue and adhere to the basis of the council. No Church is obliged to change its ecclesiology as a result of membership in the World Council; that membership in the World Council does not mean recognition of a specific doctrine on the essence of Christian unity (*JMP*, 1968, No. 9, p. 50).

As Metropolitan Nikodim of Leningrad and Novgorod later noted, the adoption of these provisions was subsequently conducive to the Russian Orthodox Church joining the World Council of Churches (9, p. 50).

It should be pointed out here that the World Council of Churches should not be viewed as an Ecumenical Council or an attempt to substitute for it, as this would be a superficial, simplistic and incorrect view. The theological consultation in 1965 in Oxford about relations between the modern ecumenical movement and the early councils clearly and definitively attested to the fact that the World Council of Churches is not an Ecumenical Council, and that "there is not, nor can there be, a full manifestation of it [sobornost] in the ecumenical movement and in the World Council of Churches... Part of the function of the World Council of Churches is to maintain dialogue in order to initiate and step up soborniy activity in each Church and in the ecumenical fellowship as a whole" [11, No. 3, p. 55].

The session of the CC WCC in August 1951 in Rolle drafted topics for the six sections of the 2nd Assembly: (1) Our Unity in Christ and the Division of Our Churches; (2) The Mission of the Churches among Non-Christians; (3) The Responsibility of Society (from an international standpoint); (4) Christians and the Struggle for a World Community; (5) The Church amidst Racial and Ethnic Controversies, and (6) The Chri-

stian in His Profession [12, p. 75].

At a conference of American member Churches of the World Council of Churches held in March 1952 in Bucks Hill Falls, Pennsylvania, USA, Dr. O. Frederick Nolde (USA), director of the WCC Commission of the Churches on International Affairs, called upon American Christians to cultivate sentiments in the American people which would help to improve relations with the Soviet Union. Condemning the USA's vast arms race programme, he emphasized: "The enemy threatening us with destruction should be discerned not in the Government of the Soviet Union but in the poverty of mankind, in the deprivation and suffering of refugees, in social degradation, in racial discrimination, in imperialist haughtiness and egoism" [9, p. 50]. How true these words ring today!...

It was at that time that the Russian Orthodox Church undertook a series of important peace initiatives. The Peace Conference of All Churches and Religious Associations in the Soviet Union was held in May 1952 in the Moscow Theological Academy at the Trinity-St. Sergiy Lavra. This forum, attended by leaders of all Christian confessions, as well as prominent representatives of non-Christian religions, amply proved that a genuine struggle for peace must become a component part of the ecumenical movement.

His Holiness Patriarch Aleksiy characterized this conference as follows: "This was perhaps the first time in the history of nations and religions that such an impressive fusion of Christians of all confessions with representatives of the Moslem, Buddhist and Judaic re-

ligions had taken place. The participants in this assembly discussed a single plan of action to strengthen peace among nations throughout the world, and adopted it unanimously" (Patriarch Aleksiy. *Sermons, Speeches, Messages, Appeals, Articles*. Moscow, 1954, Vol. II, p. 151).

Speaking at the Fifth All-Union Conference of Peace Champions in Moscow on May 11, 1955, His Holiness Patriarch Aleksiy set forth before representatives of the wide Soviet public the Church's viewpoint on the most topical issue—the issue of war and peace:

"It is not enough to renounce war, one must work to destroy the causes of enmity, so that people would see their advantage not in physical strength, but in upholding truth, not in suspicion, but in mutual confidence, not in hatred of one another, but in love. This work, which is constantly being effected in the Church, is now becoming the task of all peace-loving people.... Nor is it any less important for the cause of peace that we do not experience fear of any weapon... for 'God is not in strength, but in truth'...

"Invoking Heaven's blessing upon the efforts of this conference of ours, it is our wish that it will express most fully and convincingly the desire for peace of our people, who through the sacred word PEACE perceive the universe as peaceful coexistence and cooperation among all nations..." (Patriarch Aleksiy. *Sermons, Speeches, Messages, Appeals*. Moscow, 1957, Vol. III, pp. 86-87).

Hegumen TIKHON,
V. NIKITIN

(To be continued)

CHRONICLE

Visit by Chaplain Richard Chartres. (Great Britain.). On December 28, 1983, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, received the Rev. Richard Chartres, Chaplain of the Archbishop of Canterbury, and his wife who were in the Soviet Union on an unofficial visit. The chaplain conveyed to Metropolitan Filaret a Christmas message from Dr. Robert Runcie, the Archbishop of Canterbury, to His Holiness Patriarch Pimen of Moscow and All Russia.

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At the Embassy of France. On January 12, 1984,

His Excellency Claude Arnaud, Ambassador Extraordinary and Plenipotentiary of France to the Soviet Union, gave a lunch in honour of Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations. The metropolitan was accompanied by Father Aleksandr Zhilyaev, M. L. Voskresensky and S. G. Trofimov, staff members of the DECR. Attending the lunch were staff members of the Embassy of France; Archimandrite Niphon Saikali, Representative of the Patriarch of Antioch to the Patriarch of Moscow, and Father Robert J. Forten, the Roman Catholic Chaplain of the US Embassy in Moscow.

The Theology of the Symbol



he world of symbols is rich and diverse. Indeed, "...all the realms of reality and life...are crowded with an endless number of various symbols" [5, p. 191]. Man creates and uses symbolism in all spheres of his life and activity, from every-day life to spiritual life, which opens up broad vistas for creative endeavour and perfection. Without it science, religion, literature (especially poetry), and art are unthinkable. It is present in almost every sign system. The world round us is also filled with innumerable natural symbols which, unlike symbols created by man, can conditionally be called "not-made-by-hand".

Symbolism is also used in the Christian Church. It was accepted by the first Christians and is well known to us from the Roman catacombs. Its presence in the Early Church is traditionally explained by two factors. It is pointed out that symbols were resorted to above all because of persecution by the pagans. Divine services could not be held openly, so the first Christians gathered secretly for communal prayer, expressing in symbols the content of the new religion. Another reason for the development of symbolism was the insufficient preparation of some and the insufficient desire of others to perceive the ineffable mysteries of God. "All may hear the Gospel," writes St. Cyril of Jerusalem on this subject, "but the glory of preaching the Good News is given only to those who are always with Christ. For this reason the Lord spoke to those unable to hear in parables, and explained the parables to His disciples in private, because the light of the glory of illumination is blinding for the faithless. It is not customary to expound to the pagan all the mysteries which the Church now ex-

pounds to you, who are ready to leave the catechumens, for the mysterious teaching of the Father, the Son and the Holy Spirit is not expounded to the pagan. Nor do we elaborate to the catechumens the mysteries, but frequently express ourselves guardedly about many things, so that the knowledgeable faithful might understand, while those who do not know might not be harmed" [1, p. 103]. We encounter similar caution in the writings of St. Irenaeus of Lyons, Clement of Alexandria, and Tertullian.

Persecution, which was one of the reasons for the appearance of Christian symbols, ceased with the legalization of the Church in the 4th century. However, there have always been those who are unworthy of the revelations of the Divine mysteries. For this reason, the familiar words in the Prayer before Holy Communion: "I will not tell the Mystery to Thine enemies," always remain valid.

The use of symbols in the Christian Church cannot be explained fully by the two aforementioned reasons alone. There inevitably arise a number of questions which boil down to: What caused the need for symbolism for a true member of the Church?

Here we come up squarely against the problem of the nature of the Christian symbol and its spiritual meaning.

As far as we know, there is little theological research made into the nature of symbols. During the patristic period experiential perception of symbolism was reflected in the writings of St. Dionysius the Areopagite and St. Maximus the Confessor. Unfortunately, one of the works of St. Dionysius, "The Theology of the Symbol", was lost. Of the theologians of recent times Father Pavel Florensky focused on the problem

of symbolism in a number of his works [3, pp. 83-148; 4, pp. 87-248].

We can read about the importance of Christian symbolism in practically every liturgical work. The significance of symbolism in them is defined approximately as follows. Symbols remind us of the phenomena of the spiritual world, of events occurring in the Bible or in Church history. They promote attention to prayer. Symbols also teach us to think of God. All these definitions undoubtedly correspond to the nature of symbols and their content, but, in our opinion, far from exhaust the full effectiveness of a symbol designed not only to depict, remind and teach, but most of all to communicate to us the reality which the symbol represents.

The Greek word *symbolon* (symbol) has the following meanings: (conditional) sign, emblem, symbol, symbolic statement, allegory, etc. In the verb *symbollein* (to throw together, to unite, to contribute, to meet with, to compare, etc.), from which the word "symbol" derives, the meaning of the latter is seen more clearly.

Two realities meet and are united in the Christian symbol—the material and spiritual, the physical ("outward appearance" of the symbol) and metaphysical (spiritual content). Such unity is possible, as it does not rule out the other-nature quality, incommensurability and differentness of the "sensual" world and the "apprehensible" world, and at the same time helps one to resolve their antinomicity. "This synthesis can be understood only with the aid of dialectical teaching on the coincidence of opposites" [6, p. 228]. And indeed, although these two worlds stand incalculably far apart from one another, they are not hostile to one another. There are two fundamental factors justifying the possibility of their unity. First of all, the "sensual" world is God's creation. As such, it is near and dear to the Creator and its unity with God is not only possible, but essential. Secondly, such unity has been accomplished in the Person of Christ the God-Man.

The symbol communicates man to the spiritual sphere of existence through the material sphere, because "visible things," as St. Dionysius the Areopagite writes, "are manifest images of in-

visible things" [7, p. 331]. "The 'visible' and the 'invisible' are a fundamental... dichotomy of Christianity (for example, in the Nicene Constantinopolitan Creed, the universe is described through it as 'all things visible and invisible'). It is this dichotomy that requires the mediation of the symbol, or the 'image'" (*ibid.*). Another reason why symbols are necessary is that they serve to reveal the Divine Mysteries which cannot be described or depicted by any other means.

"Generally speaking, any religious or more so mystical consciousness must create for itself a system of sacral signs and symbols without which it could not describe its 'ineffable' content" (*ibid.*), but which in Christianity can exert a spiritual influence which differs fundamentally from the same in other religions.

It should not be thought that because the external aspect of the symbol is used to convey a spiritual reality, it is to any extent similar to this reality. There can be no question of "similarity" here. A symbol is not a realistic depiction from which a maximal approach to the prototype is required. In it the meaning, idea and content do not proceed from its outer appearance. They are incomparably deeper and broader than the material agent of the symbol. Thus "it is not at all obligatory for the outer aspect of the symbol to be too colourfully depicted. The depiction may be insignificant and schematic, but it must necessarily be substantial and original, and point to something completely different and emphasize all the time that the outer here is not only the outer, but the inner, the essential" [5, p. 200]. The external facet of a symbol must be readily perceptible, "universal" [3, p. 105]. Overburdening the symbol with particulars and extraneous details not only does not promote its perception but, on the contrary, leads away from a correct contemplation of it and evokes the subjective images. Such overburdening, as Father Pavel Florensky points out, most often takes place when the creator of the symbol does not have sufficient spiritual experience and insight [3, p. 109]. Thinking that the "complexity of theological structures" is indeed the genuine richness of the symbol, he con-

centrates on the outer concreteness of the depiction. Paradoxical as it may seem, the outer concreteness becomes inner poverty in him. Such a symbol does not have the power to elevate man to God. It only feeds impressionability, while itself being infected with rationalism and sensualism [3, p. 105].

Consequently, although the external aspect of a symbol is not "similar" to that which it depicts, it cannot be made arbitrarily. Christian symbolism is subject to canonical forms evolved on the basis of the Revelation, the experience of the Holy Fathers, and genuine ecclesiastical traditions. Canonical forms do not hamper symbolic creativity. These are forms of "the greatest naturalness". They allow to "breathe easily: they draw one away from the incidental, which impedes movement. The more stable and strict a canon, the deeper and purer it expresses common human spiritual need" [3, p. 109]. The symbolism of the Orthodox icon is the most graphic proof of this. It contains neither arbitrary imagery nor naturalism. It is completely commensurate with the human ability to know and commune in spiritual substances. Such symbolism can arise only as a result of God-Man creativity, which is possible only when the powers of man are transfigured and inspired, and an inner vision of the world opens up before him.

A symbol must be imbued with the "juices of life" [3, p. 101]. Herein it differs fundamentally from a sign and allegory. The latter can be combined completely arbitrarily by a person. A person just as arbitrarily imparts to them a specific content. Signs and allegories are devoid of a living, organic connection with reality. Unlike symbols, they contain no contextual depth and spiritual intensity which summon one to knowledge, meditation on God and moral renewal. Signs and allegories that appear as a result of abstract thought can evoke any abstract impressions. In other words, complete arbitrariness in creating them makes for arbitrariness in perceiving them as well. Hence the caution with which the Church views the allegorical method of explaining Holy Scripture is readily un-

derstandable. This method is unacceptable in all its plenitude because with few exceptions, there are no allegorical passages in the biblical text. The followers of the Alexandrian theological school used this method for rendering a spiritual interpretation of the sacred text and thus avoided to a certain extent the abstractness in interpretation inherent in any allegory. Nevertheless, both the literalism of the Antiochene school, which did not permit one to reach the depth and life-giving nature of the text of Holy Scripture, and the allegorism of the Alexandrian school, which allowed an inordinately broad conceptual approach to the biblical text, proved to be extreme methods of interpretation. The Bible uses symbolism very frequently, however. The majority of biblical symbols are prototypical (the prototypes of Christ, His Sacrifice and Church, New Testament worship, etc.). Moreover, symbols in the holy texts frequently lift the veil of the spiritual world slightly (e. g., in the visions of the prophets Isaiah and Ezekiel).

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Prof. M. IVANOV, MTA

(To be continued)

LITURGICAL PRACTICE

The Sacrament of Baptism

PRAYER ON THE BLESSING OF WATER

Water in the Sacrament of Baptism washes away the sins of the man being baptized, and he becomes the son of Light, a member of Christ's Church and heir to the Kingdom of Heaven. Christ "was born and baptized," writes St. Ignatius Theophoros in his Epistle to the Ephesians, "in order to purify water",¹ to make it capable of spiritually regenerating the one being baptized. The Early Church practice demanded the blessing of the water for Baptism.²

The supplications of the Great Ektene and the prayer of the priest for himself prepare the administrator of the Sacrament of Baptism for this responsible moment.

The water is blessed with prayer. "Great art Thou, O Lord, and marvellous are Thy works", the priest chants the first words of the prayer, and at this initial moment he makes the "ontological entrance to God"³. Further, in the words of the prayer, he declares the faith of the Church in God the Creator and witnesses that the supreme bliss of the creature is union with God. Fallen man lost this union, but God did not abandon him. He sent His Son to save the sinful world. And Christ proclaimed: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* (Jn. 3. 5). These words of the Lord make water extremely important as a purifying and sanctifying element.⁴

According to Christ's words, immersion into the baptismal water is the sign of man's purification from sins, his birth from on high (Jn. 3. 3). Through the prayer of the priest, the substance of the Sacrament—water, as a world element, is restored to the significance it had before the Fall. Sanctified by the Holy Spirit, water receives the power of Christ, and in it man truly

unites with Christ, completely, both soul and body, and is renewed for a new spiritual life.⁵ The prayer may be divided into three parts. The first part contains thoughts about the universe and Heaven's praise of God's glory, sung by the Angels.

The second part begins with the words: "For Thou, Who art God inexpressible, existing uncreated before the ages, and ineffable...". It includes a reminiscence of the Divine Economy and man's salvation through Christ the Saviour.

All creation sings the praise of Christ Who came in the flesh. Through the Holy Spirit, Christ sanctified the waters of the Jordan and vanquished the powers inimical to man.

In the third part, the descent of the Holy Spirit upon the water is invoked. Through the illapse of the Holy Spirit, water turns into deliverance, sanctification, purification, remission of sins, spiritual enlightenment, renewal of spirit, the granting of sonship, vestment of incorruption and source of life.

The one baptized shakes off, so to say, the Old Man and puts on the New Man, and is renewed in the image of the Creator. One who dies with Christ becomes a participant in His Resurrection.⁶

"Great art Thou, O Lord, and marvellous are Thy works, and there is no word which sufficeth to hymn Thy wonders". (Thrice.) These are the words of the pastor, the witness of God. Speaking of God he knows what God accomplished and is accomplishing in the world, and wants to implement what He is doing, precisely at that moment over the Baptismal Font. And confidently the priest addresses God: "For Thou, of Thine own good will, hast brought into being all things which before were not, and by Thy might Thou upholdest

creation, and by Thy providence Thou orderest the world. When Thou hadst joined together the universe out of four elements, Thou didst crown the circle of the year with four seasons. Before Thee tremble all the Powers endowed with intelligence. The sun singeth unto Thee. The moon glorifieth Thee. The deeps tremble before Thee. The watersprings are subject unto Thee. Thou hast spread out the heavens as it were a curtain. Thou hast established the earth upon the waters. Thou hast set round about the sea barriers of sand. Thou hast shed abroad the air for breathing. The Angelic Powers serve Thee. The Choirs of the Archangels fall down in adoration before Thee. The many-eyed Cherubim and the six-winged Seraphim, as they stand round about and fly, veil their faces in awe before Thine ineffable glory. For Thou, Who art God inexpressible, existing uncreated before the ages, and ineffable, didst descend upon earth, and didst take on the semblance of a servant, and wast made in the likeness of man: for, because of the tender compassion of Thy mercy, O Master, Thou couldest not endure to behold mankind oppressed by the Devil; but Thou didst come, and didst save us. We confess Thy grace. We proclaim Thy mercy. We conceal not Thy gracious acts. Thou hast delivered the generation of our mortal nature. By Thy birth Thou didst sanctify a Virgin's womb. All Creation magnifieth Thee, Who hast manifested Thyself. For Thou, O our God, hast revealed Thyself upon earth, and hast dwelt among men. Thou didst hallow the streams of Jordan, sending down upon them from heaven Thy Holy Spirit, and didst crush the heads of the dragons who lurked there...

"But do Thou, O Master of All, show this water to be the water of redemption, the water of sanctification, the purification of flesh and spirit, the loosing of bonds, the remission of sins, the illumination of the soul, the laver of regeneration, the renewal of the Spirit, the gift of adoption to sonship, the garment of incorruption, the fountain of life. For Thou hast said, O Lord: 'Wash ye, be ye clean: put away evil things from your souls'. Thou hast bestowed upon us from on high a new birth

through water and the Spirit. Wherefore, O Lord, manifest Thyself in this water, and grant that he (she) who is baptized therein may be transformed; that he (she) may put away from him (her) the old man, which is corrupt through the lusts of the flesh, and that he (she) may be clothed upon with the new man, and renewed after the image of him who created him (her): that being buried, after the pattern of Thy death, in Baptism, he (she) may, in like manner, be a partaker of Thy Resurrection; and having preserved the gift of Thy Holy Spirit, and increased the measure of grace committed unto him (her), he (she) may receive the prize of his (her) high calling, and be numbered with the first-born whose names are written in Heaven, in Thee, our God and Lord, Jesus Christ. For unto Thee are due glory, dominion, honour and worship, together with Thy Father, Who is from everlasting, and Thine All-Holy, and Good, and Life-Giving Spirit, now and for ever and world without end. Amen."

In practice when the priest says "Let all adverse powers be crushed beneath the sign of the image of Thy cross" he blesses the water thrice: the first time only touching the water with the fingertips of the right hand; the second time, immersing half the hand and the third time, the whole hand up to the cuff. Every time he also breathes cross-wise upon the water.

NOTES

¹ The Holy Martyr Ignatius Theophoros. *The Writings of the Apostles*. St. Petersburg, 1895, p. 277.

² The Holy Martyr Cyprian, Bishop of Carthage, writes that "the water must be first blessed by the priest so that it may wash away the sins of the one being baptized" *Works*. Kiev, 1861, Vol. II, p. 275).

³ Father Pavel Florensky. "Theological Heritage". *Theological Studies*. Moscow, No. 17, 1977, p. 191.

⁴ Prof. A. A. Dmitrievsky. *Science of Orthodox Divine Service*. "The Sacrament of the Great Hagiasma", 11th issue, p. 1 (typewritten).

⁵ Father Alexander Schmemman. *The Sacrament of Baptism*. Paris, 1951, p. 22.

⁶ Michael Arranz. "Historical Notes on the Orders of Sacraments According to the Greek Manuscript Euchologia". *LTA*, 1979, pp. 59-60 (typewritten).

BOOKS AND PUBLICATIONS

JANUARY MENAION

A Moscow Patriarchate Publication, Moscow, 1983,

Vol. 1—592 pp., Vol. 2—559 pp.

With the blessing of His Holiness Patriarch Pimen, the Publishing Department of the Moscow Patriarchate has issued another book from the series of liturgical menaia—the January Menaion.

Just as the preceding volumes of the series, the new book in contrast to the synodal publications of the Menaia contains a supplement of services, troparia and kontakia to the icons of the Most Holy Mother of God, and to the universal, Russian, and South Slavonic saints. These additional materials have partly come from monasteries on Mount Athos and from Yugoslavia, were part of the supplementary and Kiev Menaia, or printed in pamphlets, and partly uncovered when collating with the ancient Menaia or found in manuscripts.

Among the services one could single out the Athonite services to the miraculous icons of the Mother of God—"Mlekopitatelnitsa" (January 12) and the Vatopedi icon "Happiness" or "Consolation" (January 21); services to Russian saints: St. Serafim of Sarov and St. Iuliania the Righteous of Lazarevsk (January 2), St. Irinarkh of Rostov and St. Eleazar of Anzersk (January 13), St. Antoni of Dymsk (January 17), St. Makariy the Roman and the Blessed Feodor, the Fool-in-Christ, of Novgorod (January 19), St. Gennadiy of Kostroma (January 23), St. Moisei the Archbishop of Novgorod (January 25). On January 25 there is also a service for the Icon of the Mother of God "Assuage my Sorrows". Supplemented is the service to the Synaxis of the 70 Disciples (January 4); new texts are taken from the service to the 70 Disciples, written by Archbishop Dimitriy Sambikin († 1908), which was published by the Kiev-Pechery Lavra in 1899. On January 14, there is the service to St. Nina Equal to the Apostles, the Enlightener of Georgia (from the additional Menaion) and on January 20 to St. Evfimi the

Patriarch of Tirnovo, compiled by Bishop Parfeniy of Levka († 1982).

Notable is the fact that on January 12, apart from the services to the Martyr Tatyana, to the miraculous icon of the Mother of God "Mlekopitatelnitsa" and to St. Sava the first Archbishop of Serbia, there is a second service to St. Sava and a general canon to the Saviour and to Sts. Sava and Simeon of Serbia, and two services to St. Martinian of Beloe Ozero. One of the services to St. Martinian may be held on October 7, on the feast of the invention of his relics. St. Martinian is venerated as a great saint of God. His name is linked with the history of the Monastery of the Nativity of the Blessed Virgin and St. Ferapont. In the years when he was its hegumen the saint adorned it to such an extent that for a long time it was known as the cloister of Martinian. St. Martinian is among the Synaxis of the Saints of Radonezh—he was the hegumen of St. Sergiy's cloister for seven years (1448-1455).

Special mention should be made of the service to St. Mark the Metropolitan of Ephesus († 1442), the advocate of Orthodoxy at the Council of Florence (1439). Of all those who participated in the council only St. Mark did not sign the act of union. The service to the saint in Church Slavonic was published in Bulgaria and entered under January 19.

The service texts conclude with short *Lives* and iconographic samples of the saints commemorated in the new edition. There is a supplement to the new Menaion containing 48 illustrations of icons which are feted in January. Each of the two parts ends with a menologion. The format and get-up are the same as that of the December Menaion (see *JMP*, 1983, No. 12, p. 67), except for the colour scheme.

A. SAMOILOV

25th Anniversary of the CPC: Voices for Disarmament: Documents, Speeches, Statements

Publication of the CPC Information Department,
Prague, 1983, 160 pp.

The Information Department of the Christian Peace Conference brought out in 1983 an anthology of documents to mark the 25th anniversary of the Christian Peace Movement. The book contains some of the most important documents and statements adopted by the Christian Peace Conference in the quarter of a century of its existence. It also includes statements and excerpts from reports presented by some of the leading figures of the movement.

"The 20th century is changing the face of the Earth at a rapid pace. As never before, the continual process of scientific and technological revolution is transforming all areas of human life." This quotation is from the foreword to the book written by the CPC General Secretary, the Rev. Dr. Lubomir Mifejovský. "The anthology reflects the manifold protest against the policy of arms build-up which spells death for millions of people since the priceless resources of the

Earth are being used not for the development of the Third World, but for the manufacture of new and even more dangerous weapon systems. The anthology of selected documents," writes Dr. L. Miřejovský, "also reflects the variety of ways and means used by the CPC in dealing with the problem of disarmament. The necessity of disarmament has turned into a problem which is being studied from theological and political angles and which also finds expression in concrete proposals and initiatives which have taken the form of declarations and resolutions, scholarly papers and commission reports, messages addressed to Christians and Churches, political leaders and governments".

Bishop Dr. Karoly Toth, the CPC President, whose article opens the new book, examines the problem of disarmament in a theological aspect, stressing its complexity from the point of view of theology.

Dr. Karoly Toth points out: "There are at least three moral motives for Christians to promote the cause of universal disarmament. First of all, the recognition of the fact that all men make up one whole, which must be reflected in world structures founded on peace. Secondly, Christian awareness cannot be reconciled to the fact that hundreds of millions of people are starving and dying in some countries, while other countries, particularly the Christian, are capable of exter-

minating life on Earth. Thirdly, the security of all nations may be achieved only through cooperation, which calls for an entirely new type of international relationship, and therefore the unity of all Christians and Churches, as a theologically recognized necessity, can and must help create this new type of relationship."

An excerpt from a book by Dr. Bohuslav Pospíšil, tracing the pre-history of the Christian Peace Movement and its organizational formation, describes in brief the founding of the Christian Peace Conference.

Excerpts from statements made by men who had initiated and founded the Christian Peace Conference speak of the tasks and objectives of the Christian Peace Movement. There are statements by men like Dr. Josef L. Hromádka, Prof. Heinrich Vogel, Dr. Hans Joachim Iwand and other key figures in the movement, and also various CPC documents.

On the whole, the new book provides a broad picture of the CPC activities, its initiatives and action for peace over the past 25 years and also of its significant contribution to the theological elaboration of the problem of disarmament and practical efforts in this field in the present conditions of accelerated arms race and heightened international tension.

I. PROKOFIEVA

ENROLMENT IN THE THEOLOGICAL SCHOOLS OF THE MOSCOW PATRIARCHATE

The enrolment rules to the theological schools are published in the Russian edition of the **JMP** No. 4, 1984.

The theological schools train men for the priesthood and other workers of the Russian Orthodox Church.

Men from the age of 18 to 35, with secondary education, can enter the theological seminaries (secondary education).

Those who desire to enter the higher educational institutions—the theological academies (men up to the age of 50)—must have a complete knowledge of the seminary course. The study course is 4 years in both the seminary and the academy.

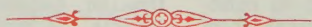
There is a department of extramural (correspondence) courses at the Moscow Theological Academy and Seminary for priests and deacons serving in parishes of the Russian Orthodox Church.

Those enrolling in the theological schools, just as candidates for ordination, must meet the requirements of the canons and decisions of the Russian Orthodox Church.

Men and women with secondary education can also enrol in the three-year Precentorial Courses at the Leningrad Theological Academy and Seminary.

The addresses of the theological academies and seminaries are:

1. Moscow Theological Academy and Seminary—The Trinity-St. Sergiy Lavra, Zagorsk, 141300, Moscow Region, USSR.
2. Leningrad Theological Academy and Seminary—17 Obvodny Kanal, Leningrad, 193167, USSR.
3. Odessa Theological Seminary—4 Mayachny Pereulok, Odessa, 270038, USSR.



CHURCHES OF THE VLADIMIR DIOCESE



The Church of the Trinity in the village of Gorki



The Church of All Saints in the village of Edemskoe

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